SOLOMON's PROVERBS,

English and Latin.

Alphabetically Collected for help of Memory.

Fitted for the use of Schools.

By *H. D.*

Eccles. 12. 9. *The Preacher was wise, he taught the People* Knowledge; *yea, he gave good heed, and sought out, and set in order many* Proverbs.

1 Kings 4. 30. 31. 32. *And* Solomons Wisdom *excelled the wisdom of all the Children of the East,* &c. *For he was wiser then all the Men,* &c. *And he spake three thousand* Proverbs, &c.

Prov. 4. 7. *Wisdom is the principal thing, therefore get Wisdom; and with all thy gettings, get understanding.*

London, Printed by *J. R.* for *Nathan Brookes,* and are to be sold by *W. Redmayne* Book-binder at his House on Addle-hill, MDCLXXIV.

398.9
1674
D23

To the READER.

IT is said of *Solomon*, so much commended for WISDOM, 1 *Kings* 4. 29, &c. *That God gave him VVisdom and understanding, exceeding much, and largeness of heart, even as the Sand that is on the Sea-shore. And that his wisdom excelled the wisdom of the Children of the East-Country, and all the wisdom of* Egypt. *And, that he was wiser than all men,* &c. *And, that his fame was in all Nations round about*: Which admirable wisdom of his seemed chiefly to consist in his Proverbs; *VVho spake*, as Vers. 32. *three thousand Proverbs*; compared with *Eccl.* 12. 9. *The Preacher was wise, he still taught the People Knowledge; yea, he gave good heed, and sought out and set in order many Proverbs.*

To the Reader.

1. *The Nature of a Proverb.*

For the Nature of them in general. They are ſhort wiſe Sentences, containing much in a little. The *Hebrew* word משל (*a*) ſignifies (as *Buxt.*) an excellent Speech, Sentence, Parable or Similitude, acutely and weightily ſpoke and comprized in few words. The *Greek* words, (*b*) παροίμια, νεὶ παραβολὴ, (as *Paſor* renders them) import much the ſame, *viz.* ſhort Sentences, ſometimes comparatively delivered, called by *Greek* Writers, Ἀξιώματα, *Axioms*, or worthy Sayings; And by the *Latins* *Adagia*, Adagies, ſhort Sentences

(a) משל *ſimilitudo, parabola, proverbium ſententia: ſcitè graviterque dicta & paucis concinata.* Bux. Lex.

(b) παροίμια, *Proverbium, Adagium*, Ep. 222. *Parabola*, Ioh. 10. 6. παροιμὴ. 1. *Comparatio allegorica & ænigmatica*, Mat. 13. 13. 2. *Obſcura ſententia* Mat. 15. 15. 3. *Exemplar ſeu Typus*, Heb. 9. 9. 4. *Adagium*, Luk. 4. 23. 5. *Similitudo*. Heb. 11. 11. *Paſ. Lex.*

To the Reader.

In the Scripture, ſometimes called, *The ſayings of the Antients*, 1 Sam. 24. 13. becauſe delivered by the wiſe ancient Fathers or Elders, and therefore *Prov.* 1. 6. called, *The words of the wiſe*; and ſometimes, *The ſayings of old*, 2 Sam. 20. 18. Pſal. 78. 2. becauſe the approbation and conſent of Ages, went to make them the uſuage of a Nation, being brought by Cuſtom and Tradition to every mouth.

2. *The Uſe of a Proverb.*

Proverbs we find are variouſly laid down and uſed in Scripture; ſometimes by way of *Compariſon* or *Similitude*, which doth greatly illuſtrate, as *Prov.* 26. 9. *As a Thorn goeth up into the hand of a Drunkard, ſo is a Parable in the mouth of Fools.* And verſ. 11. *As a Dog returneth to his vomit; ſo a Fool returneth to his folly.* Verſ. 14. *As a Door turneth upon his hinges; ſo doth the ſlothful man upon his bed. Be wiſe as Serpents, and harmleſs as Doves*, Mat. 10. 16.

1. *Comparatively.*

The difference betwixt a Proverb and a Parable.

And the only difference betwixt this ſort of Proverbs and Parables is, That one is a large ſimilitude, the other a ſhort one. A Parable is a long Proverb, and a Proverb a ſhort Parable; being in Scripture therefore called both by one name, ſometimes the Parable called Proverb, and the Proverb, called Parable, *Mat.* 15. 1.

Our Saviour delighted ſo much in this kind of ſpeaking, that he is ſaid not to have ſpoke without them, *Mat.* 13. 34.

2. Obſcurely.

Sometimes in an obſcure and ænigmatick way of ſpeaking; and therefore called, *Prov.* 1. 6. *The words of the Wiſe, and their dark Sayings*; and *Pſal.* 87. 2. *Dark ſayings of old*; which our Saviour therefore uſually explained, they not being underſtood many times by his Auditors, as *John* 10. 6. *Mat.* 15. 11,---16, 17, *ver. Mar.* 13. 11. And therefore it is ſaid to him upon his explanation, *John* 16. 26. *Now ſpeakeſt thou plainly, and ſpeakeſt no Proverb*; oppoſing plain ſpeaking to proverbial or parabolical.

Some

Sometimes again in a plain familiar ſtile, eaſie to be underſtood all; containing ſhort, pithy, ſententious Doctrines, either for inſtruction, exhortation, admonition or reproof: And of this kind are moſt of *Solomon's*, and indeed moſt we meet with in the Scriptures: as much as theſe; *The fear of the Lord is the beginning of Wiſdom. Above all gettings, get underſtanding. Fools make a mock of ſin. Man lives not by bread alone. Evil communication corrupts good manners.* &c. 3. *Plainly*

3. *The End of a Proverb.*

The end of a Proverb is for information of the mind, and reformation of the manners; and beſt expreſt by *Solomon* himſelf, in his own words, *Prov.* 1. 2. 3. *To know Wiſdom and Inſtruction; to perceive the words of Underſtanding; to receive the Inſtruction of Wiſdom, Juſtice, Judgement and Equity.* And this Univerſally to all ſorts, degrees, age and ſexes, young and old, poor and rich, learned and unlearned, fooliſh and wiſe; therefore *verſ.* 45. *To give*

ſubtiliy to the ſimple; to the young man knowledge and diſcretion. To the wiſe and un derſtanding, increaſe of learning, and the at taining to wiſe Counſels; to the underſtandin of a Proverb, or an eloquent Speech, (as th Margent) *the words of the Wiſe, and thei dark Sayings.* It is ſaid, the Wiſdom o the Ancient *Grecians*, that wiſe and un derſtanding Nation, conſiſted much i their *Proverbs*; and to this day they ar accounted the beſt evidence of the Wi dom of a Nation, whereof Collections ar generally made, and Records uſually kep

4. *The Order of* Solomons *Proverbs.*

As for the Order of *Solomons Proverb* they are without any methodical conte ture, or near dependance upon each othe which makes them the more abſtruſe, an difficult to the Reader; are therefore, f better help of Memory, brought into th method and order, being Alphabetical collected out of the *Provcrbs* and *Eccleſ ſtes*; and though deſigned only for priva uſe, is here tendred to the publick, as pr

fitab

fitable for all; but especially recommended to the wise improvement of Judicious School-masters, by whose ingenuity, these excellent Adagies, and worthy Sayings, so full of Wisdom and Knowledge, so expresly leading to every duty, both to God, our selves and Neighbours, and of such Universal concern, may by Gods blessing be improved in School-learning, to instil such excellent Principles as may not only leave divine impressions upon the minds of their youth, but most admirably direct to every moral accomplishment; containing not only the true Wisdom, (teaching the fear of the Lord) but all other necessary learning; as well *Ethicks*, *viz.* matters pertaining to moral vertues, as Prudence, Justice, Temperance, *&c.* As *Occonomicks*, *viz.* matters of Domestick or Family-concerns, relating to the duties of Husbands, Wives, Parents, Children, Masters and Servants. And *Politicks* also, relating to Government, and matters of State: so that *Plato*, *Aristotle*, *Cicero*, &c. and other Heathenish School-Authors, are not to be named with *Solomon*,

mon, who ſo inſtructs to every gõod word and work; the *Proverbs* indeed being what is ſaid of the Scriptures, 2 *Tim.* 3. 16. *Profitable for Doctrine, for Reproof, for Correction, for Inſtruction in Righteouſneſs*, &c. Therefore, as *Solomon* himſelf adviſes, *Train up a Child in the way he ſhould go, and when he is old he will not depart from it*, Prov. 22. 6.

If any advantage be reaped hereby to you or yours, let God have the glory, and the unworthy Inſtrument the benefit of your Prayers, who is deſirous in every capacity faithfully to his utmoſt.

To ſerve You

and his Generation,

whilſt, *H. D.*

Of Wisdom.

THE great Jehovah, who inhabits light,
Appear'd to Solomon in a dream by night,
And said, Ask now what I shall give to thee?
Suppose now (Mortals) this same question be
Propos'd to you, Let's hear, what would you say?
And how would you dispose your choice, I pray?
Give me (saith one) in Riches to abound:
Give me (saith t'other) Honour and Renown.
But what saith Solomon? O Lord impart
To me a wise and understanding heart.
Wise was thy choice, wise Solomon, to which
God therefore added to be Great and Rich.
The wisest Lord did know, that only he
Could rightly use both Wealth and Dignity,
Who steer'd his course by Wisdoms sage advice;
Here's the true Honour, here's the Pearl of price.
For what's a Fool, that is with riches grac'd?
A Swine, in whose fowl snowt a Gem is plac'd.
Or what's a Fool, on whom honour doth wait?
A long ear'd-Ass sitting in Chair of State.
The Miser is a fool, and so is he
That spends his wealth in prodigality:
Whom, if they went to Wisdom, she would show
A fair and middle path wherein to go.

And

And art thou great? be not a fool, for thus
Thou'lt make thy folly more conspicuous.
Acquaint thy self with VViſdom, wait upon her,
And ſhe will add true glory to thine honour.
By her Kings reign, and Princes do decree
By her advice, Juſtice and Equity.
A fool that is in honour doth but ſhow
Himſelf to be a fool in Folio.
May n't Rehoboam *juſtly ſtiled be,*
A famous fool, a fool in high degree?
VVhom Iſraels *ten Tribes forſook, becauſe*
He wilfully forſook grave VViſdoms Laws;
VVhile he th' advice of Seniors refus'd,
And the raſh counſel of the Young Men *us'd.*
Juſtly might VViſdom then preferred be
By Solomon, *'bove wealth and dignity:*
VVith him ſhe, above all, the Conqueſt won,
VViſdom was juſtified by her Son:
Into whoſe breaſts ſhe did a flame inſpire,
Which will laſt longer than the Veſtal fire;
A ſacred flame it is, which ne're will die,
But ev'n now burns for us to warm us by;
A flame that gives not only heat but light,
Not only warms the heart, but guides the ſight.
O Peerleſs Wiſdom! *teach us how to prize thee,*
That wealth nor honour may not equallize thee;
Without thee they are worſe than nothing; Thou
Art without them both wealth and honour too.
That we may know thy worth, let's ſearch and ſee,
From whence thou doſt derive thy Pedegree.

Of Wisdom.

Though equal honour be not to thee given,
Yet thou'rt the off-spring of the King of Heaven,
Wisdom doth shine in all his works, which he
Grants man sometimes through wisdoms glass to see.
View now and read, Natures great Volumn, look
Wisdom's in every leaf of Natures Book.
Behold how she hath knit the whole Creation
In a most glorious link to admiration.
They're happy who with Contemplations eye
The hidden secrets of her glory spie.
O foolish man, that didst not know her price,
But didst forsake her, and so Paradise:
Whose mind the mists of Ignorance now c'oud,
While she in Heaven doth her glory shroud.
Yet God (whom goodness doth delight) hath given
A Palace to her here beneath the Heaven;
That man (who did despise her glory) might
In darkness see his folly by her light;
O light, O blessed light, that shews the way,
From which blind man hath so long gone astray.
But where doth VVisdoms Palace stand, you'l say?
For this therefore, listen a while (I pray)
I'a Pilgrim, who hath wandered about,
And sought to find this famous Palace out.
I went not far, when lo! I did espie,
Far off, a Fabrick, beautious to my eye,
Or a fair Prospect: I approacht therefore,
And saw men crown'd with Lawrel at the door;
They call'd them Poets: who, when as they knew
I sought for Wisdoms Palace, all the crew.

Cry'd out, Pray enter, and it will appear,
That Wiſdom (whom you ſeek for) dwelleth her
I entred then, and ſaw at my ingreſs,
Rooms garniſh'd to the life, I muſt confeſs;
What Carvers art, or Painters skill could doe,
VVas repreſented there unto my view.
But where's the Room where VViſdom doth abi
VVherein ſhe doth her beams of glory hide?
She's in that Room, (*ſaid they*) *ſo in I came;*
Loe t'was a Strumpet then, Fancy *by Name,*
VVhoſe whole Attire was very gay and ſpruce,
Yet very wanton, and her geſtures looſe;
Yet theſe ſame fooliſh Poets fell before her,
And, as a Goddeſs, did they all adore her.
Farewel (*ſaid I*) *for yet it don't appear,*
That Wiſdom (*whom I ſeek for*) *dwelleth here*
Soon I went my journey, till my haſt,
Had brought me to a certain place at laſt,
In which I ſaw men arguing together,
Who asked me, What 'twas that brought me thi
To ſeek for Wiſdom, I reply'd: but they
(*Men called them Philoſophers*) *did ſay,*
Enter this Palace, and it will appear,
That Wiſdom, whom you ſeek for) dwelleth
I entered in, the Rooms did ſhine with Gold,
And were all very glorious to behold:
But yet although 'twas Gold unto my view,
I fear the Gold was counterfeit, not true.
And here and there were plac'd in divers ſtati
Both grave advices, and fine ſpeculations.

I could not see distinctly; for my sight
Was only guided by the Candle light
Of Nature.---But where's VViſdom? O repair
(Replyed they) to that Chamber, for she's there.
Yea, this is she, said I; but coming nigh,
I could no signs of life or motion spie;
But saw she was an Image made by Art,
Assimilating VViſdom in each part.
O then, thought I, true wisdom life hath got,
And is from God above, but this is not.
Farewell (said I) for yet it don't appear,
That wisdom (whom I seek for) dwelleth here.
So I departed thence with speedy feet,
VVhenas I found that was not VViſdoms Seat.
And in my progress, I at last did see,
Some persons wearing VViſdoms Livery,
Grace in their hearts: Then I enquiry made
VVhere VViſdoms Palace was: they straight way said
"*Enter these Scriptures, and it will appear,*
"*That VViſdom (whom you seek for) dwelleth here.*
"*VVhose glory ('tis so great) tongue can't expreſs,*
"*VVhen you have entred, you will say no leſs.*
"*She's glorious within, enlightned eyes*
"*Do see ſuch beauty which they can't but prize.*
"*She hath one room all hung with Pearls (you'l see)*
"*King* Sol'mons Proverbs *full of dignity.*
"*She teaches how to manage every state*
"*In which you fall; she'l teach to moderate*
"*Proſperity; she'l make affliction bright;*
"*She is a cloud by day, and flame by night.* "She'l

Of Wisdom.

" She'l shew you secret joys, true comforts, and
" E'relasting pleasures, ev'n at Gods right hand.
Oh! now I have found her Palace, let me wait,
Till Wisdom shall be pleas'd to ope her Gate.

S. P

Of a Proverb.

WHo searches oft in small things, worth descries
A Pearl is small, and yet of a great price:
A Proverb is a Pearl then, rich, though small,
But Scriptural most precious is of all.
King Solomon hath left Posterity,
A rich and everlasting Legacy;
A Cabinet of Pearls, which all may take,
Nor shall they yet their fellows poorer make:
You may perhaps be owner of't, and yet
I also may enjoy the Cabinet.
Who will not then this Cab'net prize and keep?
They'r precious Pearls, although they'r in a heap
You'l say, perhaps, they'r mixt together;---Wh
Loe here, each Jewel hath it's proper Cell,
And as your use requires, you may repair
To such a Cell, and have a Jewel there.

S. I

Solomon's PROVERBS,
Alphabetically Collected for help of Memory.

Adverſity.

1. IF thou faint in the day of *Adverſity*, th ſtrength is but ſmall, *Chap.* 24. 10.

2. A friend loveth at all times, and a Brothe is born for *Adverſity*, 17. 17.

3. In the day of Proſperity be joyful; but in th day of *Adverſity* conſider, *Eccleſ.* 7. 14.

Adultery.

1. Whoſo committeth *Adultery* with a wo man, lacketh underſtanding: he that doth it, de ſtroyeth his own Soul, 6. 32.

2. Such is the way of an *Adulterous* woma ſhe eateth, and wipeth her mouth, and ſaith, have done no wickedneſs, 30. 20.

3. Fo

PROVERBIA *Solomonis*,

Alphabeticè Collecta Memoriæ gratiâ.

Adversity.

1. SI tu deficio in tempus angustia, tuus virtus sum angustus, *Cap.* 24 10.

2. Amicus diligo omnis tempus, & frater nascor in angustia, 17. 17.

3. In tempus bonum lætor: autem in tempus malum considerò, *Eccl.* 7. 14.

Adultery.

1. Quisquis perpetro Adulterium cum Mulier, careo intelligentia: qui facio iste, perdo anima suus, 6. 32.

2. Is sum via scortans Mulier: comedo, & abstergo suus os & dico: operor nullus iniquitas, 30. 20.

3. For by means of a whoriſh woman, a man is brought to a piece of bread; and the *Adulteress* will hunt for the precious life, 6. 26.

Affliction.

1. All the days of the *Afflicted* are evil; but he that is of a merry heart, hath a continual feaſt, 15. 15.

Anger.

1. The diſcretion of a man deferreth his *anger*; and it is his glory to paſs over tranſgreſſions, 19. 11.

2. He that is ſlow to *anger*, is better than the Mighty, 16. 32.

3. Make no friendſhip with an *angry* man; and with a furious man thou ſhalt not go, leſt thou learn his way, 22. 24.

4. An *angry* man ſtirreth up ſtrife, and a furious man aboundeth in tranſgreſſion, 29. 22.

5. He that is ſoon *angry*, dealeth fooliſhly; and a man of wicked devices is hated, 14. 17.

6. Be not haſty in ſpirit to be *angry*, for *anger* reſteth in the boſom of fools, *Eccl.* 7. 9.

Anſwer.

1. A man hath joy by the *anſwer* of his mouth; and a word ſpoken in due ſeaſon, how good is it? 15. 23.

2. The

3. Nam propter ſcortans mulier homo deduco ad fruſtum panis; & adultera venor pretioſus vita, 6. 26.

Affliction.

1. Omnis dies afflictus ſum malus, ſed qui ſum lætus animus, habeo continuus convivium, 15. 15.

Anger.

1. Intellectus homo defero ſuus ira, & ſum ornamentum is prætereo defectio, 19. 11.

2. Qui ſum tardus ad ira, ſum melior robuſtus, 16. 32.

3. Exerceo nullus amicitia cum iracundus, & cum furibundus non congredior, ne diſco iter is, 22. 24.

4. Iracundus excito contentio, & furibundus abundo defectio, 29. 22.

5. Qui ſum cito iratus, facio ſtulte: Et homo cogitatio fraudulentus ſum odium, 14. 17.

6. Ne perturbor in ſpiritus, ut indignor nam indignatio conquieſco in ſinus ſtultus, *Eccl.* 7. 9.

Anſwer.

1. Homo habeo lætitia ex ſermo os, & verum prolatus debitus tempus quam bonus ſum, 15. 23.

2. The heart of the righteous ſtudieth to *anſwer*; but the mouth of the wicked poureth out evil things, 15. 28.

3. Every man ſhall kiſs his lips that giveth a right *anſwer*, 24. 26.

4. A ſoft *anſwer* turneth away wrath; but grievous words ſtir up anger, 15. 1.

5. *Anſwer* not a fool according to his folly, leſt thou be like unto him, 26. 4.

6. *Anſwer* a fool according to his folly, leſt he be wiſe in his own conceit, 26. 5.

7. He that *anſwereth* a matter before he heareth it, it is folly and ſhame to him, 18. 13.

8. The preparation of the heart, and *anſwer* of the tongue, is from the Lord, 16. 1.

Babler.

1. A Serpent will bite without enchantment; and a *Babler* is no better, *Eccl.* 10. 11.

Backſlider.

1. The *Back-ſlider* in heart ſhall be filled with his own ways; and a good man ſhall be ſatisfied from himſelf, 14. 14.

Bleſſing.

1. The *Bleſſing* of the Lord maketh rich, and he addeth no ſorrow with it, 10. 22.

2. Animus juſtus meditor ad reſpondeo; autem os improbus eructo malus, 15 28.

3. Unuſquiſque oſculor labium is, qui reddo rectus reſponſum, 24. 26.

4. Mollis reſponſio averto excandeſcentia: autem verbum moleſtus excito ira, 15. 1.

5. Ne reſpondeo ſtolidus ſecundum ſtultitia is, ne tu ſum ſimilis ille, 26. 4.

6. Reſpondeo ſtolidus ſecundum ſtultitia is, ne ſum ſapiens in oculus ſuus, 26. 5.

7. Qui reſpondeo aliquis priuſquam audio, ſum ſtultitia & ignominia is, 18. 13.

8. Preparatio cor, & reſponſio lingua, ſum a Dominus, 16. 1.

Babler.

1. Serpens mordeo ſine incantatio, nec garrulus ſum melior, *Eccl.* 10. 11.

Backſlider.

1. Tergiverſator in animus ſatio ſuus via, & bonus ſatio a ſui ipſius, 14. 14.

Bleſſing

1. Benedictio Jehova dito neque addo moleſtia cum ſui, 10. 22.

2. *Bleſſings* are upon the head of the Juſt; bu violence covereth the mouth of the wicked, 10. 6

Blood-thirſty.

1. The *Blood-thirſty* hate the Upright; but th Juſt ſeek his Soul, 29. 10.

Brother.

1. A *Brother* offended is harder to be won than a ſtrong City: and their contentions ar like the bars of a Caſtle, 18. 19.

2. Go not into thy *Brothers* houſe in the da of thy calamity: better is a Neighbour that i near, than a *Brother* that is far off, 27. 1[illegible],

Cauſe.

1. He that is firſt in his own *Cauſe*, ſeemet juſt; but his Neighbour cometh and ſearcheth him, 18. 17.

2. Debate thy *Cauſe* with thy Neighbour him ſelf, and diſcover not a ſecret to another, 25. 9.

3. Open thy mouth for the Dumb in the *cauſ* of all ſuch as are appointed for deſtruction, 31. 8

Chaſten.

1. Deſpiſe not the *chaſtning* of the Lord, nei ther be weary of his correction, 3, 11.

2. *Chaſten* thy Son whilſt there is hope, an let not thy Soul ſpare for his crying, 19. 18.

3. H

2. Benedictio adſum caput juſtus, ac violentia obtego os impius, 1c. 6.

Blood-thirſty.

1. Homo ſanguinarius odi integer: autem rectus quæro anima is, 29. 10.

Brother.

1. Frater provocatus ſum difficilior vinco urbs munitus, & contentio hic ſum ut vectis arx, 18. 19.

2. Ne ingredior domus frater tempus calamitas: Melior ſum vicinus propinquus frater longinquus, 27. 10.

Cauſe.

1. Qui ſum primus in lis ſuus videor juſtus; autem proximus is advenio & perveſtigo is, 18. 17.

2. Ago cauſa ſuus cum proximus ſuus ipſe; ſed ne retego arcanum alter, 25. 9,

3. Aperio os tuus pro mutus in cauſa omnis qui trado excidium, 31. 8.

Chaſten.

1. Ne ſperno eruditio Jehova neque tædet tu correctio is, 3. 11.

2. Caſtigo filius tuus dum ſum ſpes, nec animus tuus condono propter clamor ipſe, 19. 18.

3. Qui

3. He that ſpareth his Rod, hateth his Son but he that loveth him, *chaſtneth* him betime 13. 24.

Child.

1. Even a *child* is known by his doing, whe ther his work be pure, and whether it be righ 20. 11.

2. Fooliſhneſs is bound in the heart of a *child* but the Rod of Correction ſhall drive it far fro him, 22. 15.

3. Withhold not Correction from th *child* for if thou beateſt him with the Rod, he ſha not die, 23. 13

4. A *child* left to himſelf, bringeth his Mo ther to ſhame, 29. 15.

5. The Father of the Righteous ſhall great rejoyce; and he that begetteth a wiſe *child* ſhall have joy of him, 23. 24.

6. Better is a poor and wiſe *child*, than an ol and fooliſh King, who will no more be admon ſhed, *Eccl.* 4. 13.

7. There is that hath neither *child* nor Bro ther, yet hath no end of his labour, nor is his ey ſatisfied with riches; neither, ſaith he, For whom do I labour and bereave my ſoul of good? *Eccl* 4.8

8. *Childrens children* are the crown of old men and the glory of *Children* are their Fathers, 17.6

3. Qui cohibeo virga ſuus odi filius ſuus ; autem qui amo is caſtigo ille tempeſtive, 13. 24.

Child.

1. Unuſquiſque puer cognoſco actio ſuus an pus is ſum purus, & an ſum rectus, 20. 11.

2. Stultitia alligo animus puer, autem virga uditio amoveo is procul ab ipſe, 22. 15.

3. Ne ſubſtraho correctio a puer tuus, enim ſi rcutio is virga non morior, 23. 13.

4. At puer permiſſus ſui pudefacio mater ſuus, 9. 15.

5. Pater Juſtus valde exulto, & qui gigno ſaiens puer lætor de is, 23. 24.

6. Melior ſum indigus ſapiens puer, ſenex ſtoidus Rex qui volo non amplius admoneo, *Eccl.* 4. 13.

7. Sum qui habeo nec filius nec frater, nec tamen ſum finis labor, nec oculus is ſatio divitiæ, nec dico, Qui ego laboro & deſtituo anima meus onum, *Eccl.* 4. 8.

8. Filius filius ſum corona ſenex, & ornamenum filius ſum pater ipſe, 17. 6.

9. Siquis

9. If a man beget an hundred *Children*, and li
many years, and his Soul be not filled with goo
and alſo have no burial; an untimely birth
better than he, *Eccl.* 6. 3.

10. Train up a *Child* in the way he ſhould g
and when he is old he will not depart from
22. 6.

11. I conſidered all the living which walk u
der the Sun, with the ſecond *Child* that ſh
ſtand up in his ſtead, *Eccl.* 4. 15.

City.

1. The labour of the fooliſh wearieth eve
one of them, becauſe he knoweth not how to g
to the *City*, *Eccl.* 10. 15.

Cord.

1. A three-fold *Cord* is not eaſily broke
Eccl. 4. 12.

Crooked.

1. That which is *Crooked*, cannot be mad
ſtraight; and that which is wanting, cannot b
numbred, *Eccl.* 1, 15.

9. Siquis gigno liberi centenus, & vivo mul-
s annus, adeo ut dies annus is ſum multus, &
ima is non ſatio bonum, & nec ſum ſepultura
dico, abortivus ſum melior ille, *Eccl.* 6. 3.
10. Inſtruo Puer in via, qui oportet eo; &
m ſeneſco, non recedo ab is, 22. 6.

11. Video omnis vivens, qui ambulo ſub Sol
m ſecundus Puer, qui ſto locus is, *Eccl.* 4.

City.

1. Labor ſtolidus fatigo quiſque ipſe, quoni-
neſcio eo in civitas, *Eccl.* 10. 15.

Cold.

1. Triplicatur filium non cito abrumpor, *Eccl.*
12.

Crooked.

1. Qui ſum perverſus, non poſſum corrigor;
qui deficio non poſſum numeror, *Eccl.* 1. 15.

Con=

Confidence.

1. *Confidence* in an unlawful man in time trouble, is like a broken tooth, and a foot out joynt, 25. 19.

2. A wise man feareth and departeth fr evil: but the fool rageth and is *confident*, 14.

Commandment.

1. Whoso despiseth the Word, shall be stroyed; but he that feareth the *Commandm* shall be rewarded, 13. 13.

2. He that keepeth the *Commandment*, ke eth his own soul; but he that despiseth his wa shall die, 19. 16.

3. The wise in heart will receive *Comma ments*, but a prating fool shall fall, 10. 8.

Comely.

1. There be three things that go well, four are *comely* in going; A Lion, which is strongest among Beasts, and turneth not aw for any; a Grey-Hound, and an Hee-Goat; a a King, against whom there is no rising up, 29,30.

Contentious.

1. As Coals are to burning Coals, and Wo to Fire, so is a *Contentious* man to kindle str 26. 21.

Confidence.

1. Fiducia in perfidus dies anguſtia, ſum ut fra-
us dens, & pes luxatus, 25. 19.

2. Sapiens timeo & recedo a malum; vero ſto-
dus excandeſco & ſum ſecurus, 14. 16.

Commandment.

1. Quiſquis contemno Verbum, corrumpo;
tem qui revereor Præceptum, rependo, 13.

2. Qui obſervo Præceptum ſervo anima ſuus;
tem qui ſperno ſuus via morior, 19. 16.

3. Sapiens animus accipio Præceptum, ſed lo-
uax ſtultus cado, 10. 8.

Comely.

1. Sum tres qui procedo bene, imo quatuor
m decorus in ambulo, Leo qui ſum robuſtiſſi-
us inter beſtia, nec retrogredior metus qui-
uam; Vertagus & Caper etiam; & Rex in qui
m nullus inſurrectio, 30. 29, 30.

Contentious.

1. Ut carbo ſum ad pruna & lignum ad ig-
is, ita ſum contentioſus vir ad accendo lis, 26.
1.

Corn.

1. He which withholdeth *Corn*, the people sh
curse him; but the blessing shall be upon t
head of him that selleth it, 11. 26.

Correct.

1. *Correct* thy Son, and he shall give thee re
yea he shall give delight unto thy Soul, 29. 17.

2. *Correction* is grievous to him that forsake
the way; and he that hateth reproof, shall d
15. 10.

3. A Servant will not be corrected by word
for though he understand, he will not answ
29. 19.

Counsel.

1. Where no *counsel* is, the people fall: but
the multitude of *Counsellors* there is safety, 11. 1

2. Hear *counsel*, and receive instruction, th
thou mayest be wise in thy latter end, 19. 20.

3. Without *counsel* purposes are disappointe
but in the multitude of Counsellors they a
established, 15. 22.

4. Every purpose is established by *counse*
and with good advice make War, 20. 18.

5. *Counsel* in the heart of a man, is like de
water; but a man of understanding will draw
out, 20. 5.

6. There are many devices in a mans heart; b
the *Counsel* of the Lord that shall stand, 19. 21.

7. Oin

Corn.

1. Qui retineo triticum populus execro ille, tem benedictio incumbo caput vendens ille, . 26.

Correct.

1. Castigo tuus Filius & affero quies tu, imo o deliciæ tuus anima, 29. 17.
2. Correctio sum gravis derelinquens iter, & ui odi correptio morior, 15. 10.
3. Servus non castigo verbum, enim quamvis in- lligo non respondeo, 29. 19.

Counsel.

1. Ubi nullus consilium sum populus corruo, utem in amplitudo consiliarius sum salus, 11. 14.
2. Auscultо consilium, & accipio eruditio ut sa- o in dies tuus ultimus, 19. 20.
3. Sine consilium cogitatio fio irritus, at in am- litudo consiliarius stabilio, 15. 22.
4. Unusquisq; propositum confirmo consilium, prudens consilium gero bellum, 20. 18.
5. Consilium in animus vir, sum similis profun- lus aqua, attamen vir intelligens haurio ille, o. 5.
6. Insum multus cogitatio animus homo, sed consilium Jehova ipse sto, 19. 21.

Ointment and Perfume rejoyce the heart: doth the ſweetneſs of a mans friend by hea *counſel*, 27. 9.

8. The thoughts of the righteous are rig but the *counſels* of the wicked are deceitful, 12.

9. Deceit is in the hearts of them that imag evil: but to the *Counſellors* of peace is joy, 12,

Cover.

1. He that *covereth* a tranſgreſſion, ſeek love: but he that repeateth a matter, ſeparat very friends, 17. 9.

2. He that *covereth* his ſins, ſhall not proſp but he who confeſſeth and forſaketh, ſhall f mercy, 28. 13.

Curſe.

1. The *curſe* of the Lord is in the houſe of wicked; but he bleſſeth the habitation of the j 3. 33.

2. As the Bird by wandring, as the Swallow flying; ſo the *curſe* cauſleſs ſhall not come, 2

3. He that giveth to the poor ſhall not la but he that hideth his eyes, ſhall have many *cur* 28. 27.

Deceit.

1. Bread of *deceit* is ſweet to a man; but af wards his mouth ſhall be filled with gravel, 20

2. He that hateth, diſſembleth with his l and layeth up deceit within him, 26. 24.

3. Wh

7. Unguentum & ſuffitus lætifico cor; ita dulcedo amicus ſuus cordatus conſilium, 27. 9.

8. Cogitatio Juſtus ſum juſtus, at conſilium improbus ſum doloſus, 12. 5.

9. Dolus ſum in cor frabricans malum, autem conſiliarius pax ſum lætitia, 12. 20.

Cover.

1. Qui tego defectio quæro delectio, verò qui renovo res disjungo etiam amicus, 17. 9.

2. Qui tego ſuus defectio non proſperor, verò qui fateor & derelinquo invenio miſericordia, 28. 13.

Curſe.

1. Execratio Jehova incumbo domus improbus, benedico habitaculum juſtus, 3. 33.

2. Ut avicula erro, ut Hirundo volito; ita maledictio immeritus non advenio, 26. 2.

Qui do pauper non egeo; verò qui occulto oculus ſuus ſum is multus maledictio, 28. 27.

Deceit.

1. Cibus falſitas ſum ſuavis vir, ſed poſtea os impleo ſcrupus, 20. 17.

2. Qui odi, ſimulo ſuus labium, & repono dolus medium ſui, 26. 24.

3. Whose hatred is covered by *deceit*, his wickedneſs ſhall be ſhewed before the whole Congregation, 26. 26.

4. Faithful are the wounds of a Friend; but the kiſſes of an Enemy are *deceitful*, 27. 6.

5. The poor and *deceitful* man meet together: the Lord lightneth both their eyes, 29. 13.

Deſire.

1. The *deſire* accompliſhed is ſweet to the ſoul: but it is abomination to Fools to depart from evil, 13. 19.

2. The *deſire* of a man is his kindneſs: and a poor man is better than a lyar, 19. 22.

Deſpiſed.

1. A man ſhall be commended according to his wiſdom: but he that is of a perverſe heart, ſhall be *deſpiſed*, 12. 8.

2. He that is *deſpiſed*, and hath a Servant, is better than he that honoureth himſelf and lacketh bread, 12. 9.

Deſtruction.

1. Before *deſtruction* the heart of man is haughty; and before honour is humility, 18. 12.

2. Pride goeth before *deſtruction*, and a haughty ſpirit before a fall, 16. 18.

3. Hell and *deſtruction* are never full; ſo the eyes of a man are never ſatisfied, 27. 20.

Dil

3. Qui odium tego deceptio, malitia is revelo oram totus congregatio, 26. 26.

4. Fidelis ſum vulnus amicus, verò oſculum oſor ſum doloſus, 27. 6.

5. Pauper & doloſus homo occurro unà, Jehova illumino oculus ambo, 29. 13.

Deſire.

1. Deſiderium effectus ſum ſuavis anima, at ſum abominatio ſtolidus recedo à malum, 13. 19.

2. Deſiderium homo ſum is benignitas: & pauper ſum melior mendax. 19. 22.

Deſpiſed.

1. Vir laudo pro ratio ſuus intellectus; ſed qui ſum perverſus animus contemno, 12. 8.

2. Qui contemno, & habeo ſervus; ſum melior qui extollo ſui, & deficior cibus, 12. 9.

Deſtruction.

1. Ante confractio animus humanus extollo, & ante honor ſum abjectio, 18. 12.

2. Superbia ante eo confractio, & ſpiritus elatus ante lapſus, 16. 18.

3. Sepulchrum & perditio nunquam ſatio; ita oculus homo nunquam ſatio, 27. 20.

Diligent.

1. The hand of the *diligent* ſhall bear rule, but the ſlothful ſhall be under tribute, 12. 24.

2. He becometh poor that dealeth with a ſlack hand; but the hand of the *diligent* maketh rich, 10. 4.

3. The ſlothful man roaſteth not what he took in hunting; but the ſubſtance of a *diligent* man is precious, 12. 27.

4. The ſoul of the ſluggard deſireth and hath nothing: but the ſoul of the *diligent* ſhall be made fat, 13. 4.

5. The thoughts of the *diligent* tend only to plentiouſneſs: but of every one that is haſty, only to want, 21. 5.

6. Seeſt thou a man *diligent* in his buſineſs? he ſhall ſtand before Kings, he ſhall not ſtand before mean men, 22. 29

7. He that *diligently* ſeeketh good, procureth favour: but he that ſeeketh miſchief, it ſhall come to him, 11. 27.

Dreams.

1. In the multitude of *Dreams* and many words, there are alſo divers vanities, *Eccleſ.* 5. 7.

2. A *Dream* cometh through multitude of buſineſs: and a fools voice is known by multitude of words, *Eccleſ.* 5. 3.

Ear

Diligent.

1. Manus ſedulus dominor, autem ignavus ſum ibútarius, 12. 24.

2. Fio pauper qui ago ignavus manus, autem anus ſedulus dito, 10. 4.

3. Ignavus aſſo non qui capio venor; autem bſtantia ſedulus ſum pretioſus, 12. 27.

4. Anima piger deſiderio & habeo nihil: vero nima ſedulus efficio pinguis, 13. 4.

5. Cogitatio ſedulus tendo tantum ad copia: utem omnis præceps tantum ad egeſtas, 21. 5.

6. Videone vir diligens in ſuus opus? conſi- o ante Rex, non conſiſto ante obſcurus, 22. 9.

7. Qui ſtudioſe quæro bonum conquiro bene- olentia; verò qui quæro malum evenio ipſe, 11. 7.

Dreams.

1. In multitudo Somnium & multus verbum, ſum etiam varius vanitas, *Eccl.* 5. 7.

2. Somnium prodor multus occupatio, & vox olidus cognoſco multitudo verbum, *Eccl.* 5. 3.

Ear.

1. The heart of the prudent getteth knowledg and the *Ear* of the wise seeketh knowledge, 18. 1

2. The hearing *Ear*, and the seeing Eye, th Lord hath made them both, 20. 12.

3. He that turneth away his *Ear* from hearin the Law; even his prayer shall be an abominatio 28. 9.

Eat.

1. *Eat* thou not the bread of him that hath evil eye: neither desire thou his dainty meats, 23.

Earth.

1. The profit of the E*arth* is for all, the Ki himself is served by the field, *Eccl.* 5. 9.

Enemy.

1. Rejoyce not when thine E*nemy* falleth; not thine heart be glad when he stumbleth, 24.

2. If thine E*nemy* be hungry, give him bread eat; and if he be thirsty, give him water to dri 25. 21.

Envy.

1. *Envy* thou not the Oppressor, and choose no of his wayes, 3. 31.

2. Let not thy heart *envy* sinners: but be th in the fear of the Lord all the day long, 23.

Ear.

1. Animus prudens possideo scientia, & auris
piens quæro scientia, 18. 15.
2. Audiens auris & videns oculus, Jehova facio
que uterque, 20. 12.
3. Qui averto suus auris ab audio Lex, etiam
ratio is sum abominatio, 28. 9.

Eat.

1. Vescor tu ne cibus is qui sum malignus ocu-
us; neque desidero cupediæ ille, 23. 6.

Earth.

1. Emolumentum Terra sum pro omnis, Rex
ipse servio de ager, *Eccl.* 5. 9.

Enemy.

1. Lætor ne quum tuus inimicus cado ne ani-
mus tuus exulto quum corruo, 24. 17.
2. Si tuus osor esurio do ille panis ut edo, & si
sitio do is aqua ut bibo, 25. 21.

Enby.

1. Invidio tu ne violentus, & eligo nullus via
is, 3. 31.
2. Ne animus tuus æmulor peccator; sum in re-
verentia Jehova totus dies, 23. 17.

3. A ſound heart is the life of the fleſh: b
Envy is rottenneſs of the bones, 14. 30.

4. Wrath is cruel, and anger is outragious, b
who is able to ſtand before *Envy*? 27. 4.

Evil.

1. The *Evil* bow before the good, and th
wicked at the gates of the Righteous, 14. 19.

2. *Evil* men underſtand not judgment; b
they that ſeek the Lord, underſtand all things, 28.

3. In the tranſgreſſion of an *evil* man there is
ſnare; but the righteous doth ſing & rejoyce, 29.

4. Do not they err that deviſe *evil*? but mer
cy and truth ſhall be on them that devile goo
14. 22.

5. Whoſo rewardeth *evil* for good, *evil* ſha
not depart from his houſe, 17. 13.

Eye.

1. He that winketh with the *Eye*, cauſeth ſor
row; but a prating fool ſhall fall, 10. 10.

2. He that hath a bountiful *eye*, ſhall be bleſ
ſed; for he giveth of his bread to the poor, 22. 9

3. The *eye* that mocketh at his Father, and de
ſpiſeth to obey his Mother, the Ravens of the Val
ley ſhall pick it out, 30. 17.

4. All things are filled with labour, man canno
utter it: the *eye* is not ſatisfied with ſeeing, no
the ear with hearing, *Eccl.* 1. 8.

5. Th

Sanus animus ſum vita caro ; vero inviden-
ſum putredo os, 14. 30.

Excandeſcentia ſum crudelis,& ira ſum inſa-
s,at quis poſſum conſiſto coram invidentia,2 .4.

Evil.

. Malus incurvo ſui coram bonus,& improbus
porta juſtus, 14. 19.

2. Malus homo animadverto non jus ; autem
ærens Jehova animadverto omnis, 28. 5.

3. Defectio vir malus inſum tendicula ; autem
tus canto & lætor, 29. 6.

4. Nonne ille circo qui fabrico malum ? verò
ignitas & fides ſum fabricans bonum, 14.

5. Quiſquis reddo malum pro bonum, malum
n recedo a domus ille, 17. 13.

Eye.

1. Qui nicto oculus do moleſtia;at loquax ſtul-
s cado, 10. 10.

2. Qui habeo benignus oculus benedico; nam
de panis ſuus tenuis, 22. 9.

3. Oculus qui ſubſanno Pater,& ſperno obedio
ater, Corvus Vallis effodio hic, 30. 17.

4. Singulus res ſum plenus labor ,quiſquam non
ffum eloquor : Oculus non ſatio video, nec au-
audio, *Eccl.* 1. 8.

5. The light of the *Eyes* rejoyceth the hea and a good report maketh the bones fat, 15.

6. The *Eyes* of the Lord are in every place, holding the evil and the good, 15. 3.

7. The *Eyes* of the Lord preſerveth knowledg, he overthroweth the words of tranſgreſſors, 22.

8. The wiſe mans *Eyes* are in his head; but Fool walketh in darkneſs, *Eccl.* 2. 14.

9. Better is the ſight of the *Eyes*, than the w dring of the deſire, *Eccl.* 6. 9.

10. Be not wiſe in thine own *Eyes*: fear Lord, and depart from evil, 3. 7.

11. The way of a Fool is right in his own e but he that hearkneth to counſel, is wiſe, 12.

12. Every way of man is right in his own e but the Lord pondereth the hearts, 21.

13. There are a generation that are pure in th own *eyes*, and yet are not waſhed from their fil neſs, 30. 12.

14. Let thine *eyes* look right on, and let th *eye-lid* look ſtreight before thee, 4 25.

Face.

1. A mans wiſdom maketh his *face* to ſhi and the boldneſs of his *face* ſhall be changed, *Eccleſ.* 8. 1.

Father.

1. Hearken to thy *Father* that begat thee; a deſpiſe not thy Mother when ſhe is old, 23.

5. Lumen Oculus lætifico animus, ita auditio onus pinguefacio os, 15. 30.

6. Oculus Jehova ſum in omnis locus, ſpecu- ns malus & bonus, 15. 3.

7. Oculus Jehova cuſtodio ſcientia autem per- erto verbum perfidioſus, 22. 12.

8. Sapiens Oculus ſum in ſuus caput; autem tolidus ambulo in tenebræ, *Eccl.* 2. 14.

9. Melior ſum inſpectio Oculus, quam curſus eſiderium, *Eccl.* 6. 9.

10. Ne ſum ſapiens judicium tuus, revereor Je- ova & recedo à malum, 3. 7.

11. Via ſtultus ſum rectus in ſuus Oculus; at ui auſculto conſilium ſum ſapiens, 12. 15.

12. Unuſquiſque via homo ſum rectus in ſuus Oculus; ſed Jehova perpendo animus, 21. 2.

13. Sum generatio mundus in ſuus oculus, at- amen non abluo à ſuus ſordes, 30. 12.

14. Tuus Oculus intueor regione, & tuus pal- ebra ſpecto recta coram tu, 4. 25.

Face.

1. Homo ſapientia illuſtro Facies is, & firmitas ultus ille muto, *Eccleſ.* 8. 1.

Father.

1. Auſculto Pater tuus qui gigno tu; neq; con- en no Mater tuus quum ſeneſco, 23. 22.

2. Audio

2. Hear ye Children the inſtruction of a *Fa-ther*, and attend to know underſtanding, 4. 1.

3. A wiſe Son maketh a glad *Father*; but a fooliſh Son is the heavineſs of his Mother, 10.

4. He that begetteth a Fool, doth it to his ſorrow; and the *Father* of a Fool hath no joy, 17.

5. A wiſe Son heareth his *Fathers* inſtruction, when a fooliſh Son deſpiſeth it: but he that regardeth reproof, is prudent, 13. 1.---15. 5.

6. A fooliſh Son is a grief to his *Father*, and bitterneſs to her that bear him, 17. 25.

7. He that waſteth his *Father*, and chaſeth away his Mother, is a Son that cauſeth ſhame, and bringeth reproach, 19. 26.

8. A fooliſh Son is the calamity of his *Father*, 19. 13.

9. Whoſo curſeth his *Father*, or his Mother, his lamp ſhall be put out in obſcure darkneſs, 20.

10. Whoſo robbeth his *Father* or his Mother, and ſaith, It is no tranſgreſſion; the ſame is a companion of a deſtroyer, 28. 24.

Fear.

1. The *fear* of the Lord prolongeth dayes; but the years of the wicked ſhall be ſhortned, 10.

2. The *fear* of the Lord is a fountain of life, to depart from the ſnares of death, 14. 27.

3. The *fear* of the Lord is the inſtruction of wiſdom; and before honour is humility, 15.

2. Audio filius eruditio Pater, & attendo ad
ognoſco prudentia, 4. 1.
3. Sapiens Filius facio lætus Pater, verò ſtolidus
filius ſum mæſtitia Mater ſuus, 10. 1.
4. Qui gigno ſtolidus, gigno ad mæstor ſuus;
et Pater ſtultus lætor, 17. 21.
5. Sapiens Filius auſculto ſuus Pater eruditio,
um ſtultus ſperno is; autem qui obſervo correp-
o, ſum prudens, 13. 1. --15. 5.
6. Stolidus Filius ſum indignatio ſuus Pater, &
maritudo ſuus genitrix, 17. 25.
7. Qui devaſto Pater, & fugo Mater, ſum
ilius qui pudefacio & infero probrum, 19.
6.
8. Stolidus Filius ſum calamitas ſuus Pater,
9. 13.
9. Qui maledico ſuus Pater, aut ſuus Mater;
erna is extinguo in tenebræ, 20. 20.
10. Quiſquis diripio ſuus Pater aut ſuus Mater,
& dico ſum nullus defectio; idem ſum ſocius in-
erfector, 28. 24.

Fear.

1. Reverentia Jehova adjicio dies, vero annus
probus decurto, 10. 27.
2. Reverentia Jehova ſum ſcaturigo vita, ad
ecedo a tendicula mors, 14. 27.
3. Reverentia Jehova ſum eruditio ſapientia, &
te honor ſum abjectio, 15. 33.

4. Reve-

4. The *fear* of the Lord is to hate evil: pri
arrogancy, and the evil way, and the frow
mouth do I hate, 8. 13.

5. In the *fear* of the Lord is ſtrong confiden
and his Children ſhall have a place of refuge, 14.

6. By mercy and truth iniquity is purged; a
by the *fear* of the Lord men depart from evil, 16

7. Better is a little with the *fear* of the Lo
than great treaſure, and trouble therewith,
16.

8. The *fear* of the Lord tendeth to life, and
that hath it ſhall abide ſatisfied, he ſhall not be
ſited with evil, 19. 23.

9. By humility and the *fear* of the Lord
riches, and honour and life, 22. 4.

10. To *fear* God and keep his Commandme
is the whole duty of man, *Eccl.* 12. 13.

11. Though the ſinner do evil an hund
times, and his daies be prolonged, yet ſure
know, it ſhall go well with them that *fear* G
which *fear* before him, *Eccl.* 8. 12.

12. *Fear* thou the Lord and the King, and m
die not with them that are given to change, 24

13. Happy is he that *feareth* always; but he
hardneth his heart, ſhall fall into miſchief, 28.

14. The *fear* of man bringeth a ſnare; but w
ſo putteth his truſt in the Lord, he ſhall be ſ
29. 25.

4. Reverentia Jehova ſum odi malum, fa-
us, elatio & via malus, & os perverſus odi, 8.

5. In reverentia Jehova ſum fiducia validus, &
filius benedico poſt is, 14. 26.

6. Benignitas & veritas iniquitas expio, & reve-
ntia Jehova homo recedo a malum, 16. 6.

7. Melior ſum parum cum reverentia Jehova,
uam amplus theſaurus & vexatio cum ille, 15.
6.

8. Reverentia Jehova tendo ad vita, & præ-
itus is commoror ſatur, non viſito malum, 19.

9. Humilitas & reverentia Jehova ſum divitiæ,
honor & vita, 22. 4.

10. Revereor Deus & obſervo Præceptum, is
m totus homo, *Eccl.* 12. 13.

11. Quamvis peccator facio malum centies,
dies ille prorogo tamen certe ſcio ſum be-
timens Deus qui timeo a facies is, *Eccl.* 8.
2.

12. Revereor Jehova & Rex, ne commiſceor
e qui ſum deditus mutatio, 24. 21.

13. Beatus ſum ille qui paveo jugiter; autem
i obduro ſuus animus ruo in malum, 28. 14.

14. Tremor homo pono tendicula; autem qui
onfido Jehova, ſum tutus, 29. 25.

Feast.

1. A *Feast* is made for laughter, and Wine m keth merry, *Eccl.* 10. 19.

Fire.

1. Can a man take fire in his bosom, and cloaths not be burnt, 6. 27.

Friend.

1. He that blesseth his *Friend* with a loud voi rising early in the morning, it shall be accounte curse to him, 27. 14.

Fool.

1. A *Fool* hath no delight in understandi but that his heart may discover it self, 18. 2.

2. *Fools* make a mock of Sin; but amongst righteous there is favour, 14. 9.

3. A *Fools* lips enter into contention, and mouth calleth for stroaks, 18. 6.

4. A *Fools* wrath is soon known, but a p dent man covereth shame, 12. 16.

5. Even a *Fool* when he holdeth his peace, counted wise; and he that shutteth his lips, i steemed a man of understanding, 17. 28.

6. It is a sport to a *Fool* to do mischief; bu man of understanding hath wisdom, 10. 23.

7. Excellent lips becometh not a *Fool*; much do lying lips a Prince, 17. 7.

Feast

1. Convivium paror ad lætitia, & Vinum læti-
o, *Eccl.* 10. 19.

Fire.

1. Possum quisquam accipere ignis in sinus suus,
c is vestis aduror, 6. 27.

Friend.

1. Qui benedico suus amicus magnus vox, sur-
ns tempestivè mane, imputor maledictio is, 27.

Fool.

1. Stolidus non delector intelligentia; nisi ut
is animus prodo sui ipsius, 18. 2.
2. Stultus habeo jocus peccatum; sed inter re-
s sum benevolentia, 14. 9.
3. Stolidus sermo ineo contentio, & is os advoco
ntusio, 18. 6.
4. Stultus indignatio cito agnosco, vero pru-
ns tego ignominia, 12. 16.
5. Etiam stultus dum sileo reputo sapiens, &
i obturo labium suus habeo homo intelligens,
28.
6. Sum ludus stolidus facio scelus at homo in-
ligens exerceo sapientia, 10. 23.
7. Excellens sermo decet non stultus, multo
us mentiens labium princeps, 17. 7.

8. It is an honour for a man to ceaſe from ſt
but every *Fool* will be medling, 20. 3.

9. Every prudent man deal-th with knowle
but a *Fool* layeth open his folly, 13. 16.

10. Though thou ſhouldeſt bray a *Fool*
Morter amongſt Wheat with a Peſtle, yet wi
his fooliſhneſs depart from him, 27. 22.

11. A reproof entereth more into a wiſe
than an hundred ſtripes into a *Fool*, 17. 10.

12. Wherefore is there a price in the han
Fool to get wiſdom, ſeeing he hath no hea
it? 17. 16.

13. Wiſdom is before him that hath u
ſtanding: but the eyes of a *Foool* are in the en
the earth, 17. 24.

14. In the mouth of the *fooliſh* is a rod of
but the lips of the wiſe ſhall preſerve them,

15. A wiſe mans heart is at his right han
a *Fools* heart is at his left, *Eccl.* 10. 2.

16. Wiſdom reſteth in the heart of him
hath underſtanding; but that which is in the
of *Fools* is made known, 14. 33.

17. Speak not in the ears of a *Fool*, for h
deſpiſe the wiſdom of thy words, 23. 9.

18. Seeſt thou a man wiſe in his own con
there is more hope of a *Fool* than of him,
12.

19. The Crown of the wiſe is their riche
the *fooliſhneſs* of *Fools* is folly, 14. 24.

Sum honorificus vir ſupercedo a lis; autem
is ſtultus immiſceo ſe, 20. 3.

Omnis prudens ago cum ſcientia; autem ſto-
is pando ſuus ſtultitia, 13. 16.

Quamvis contundo ſtultus in mortarium
mola piſtillum, tamen is ſtultitia non recedo
ipſe, 27. 22.

Increpatio uro magis prudens quam cen-
plaga ſtolidus, 17. 10.

Quare ſum pretium in manus ſtolidus ad
ideo ſapientia cum deſum ille animus, 17. 16.

Sapientia ſum coram prudens; autem o-
s ſtolidus vagor ad extremitas terra, 17.

Os ſtultus ſum baculum ſuperbia, vero la-
m ſapiens conſervo ipſe, 14. 3.

Animus ſapiens adſum dextera, vero ani-
s ſolidus is ſiniſtra, *Eccl.* 10. 2.

Sapientia requieſco in animus intelligens;
em qui ſum in ſtolidus exhibeo cognoſcendus,
. 33.

Loquor ne in auditio ſtolidus, nam ſperno
dentia tuus dictum, 23. 9.

Videone vir ſapiens in oculus ſuus? ſum
lior expectatio de ſtolidus quam de ille, 26.

Corona ſapiens ſum ille divitiæ; at ſtulti-
ſtolidus maneo ſtultitia, 14. 24.

20. The heart of the wiſe is in the houſe of mourning, but the heart of *Fools* is in the houſe of mirth, *Eccleſ.* 7. 4.

21. The Legs of a lame man are not equal; ſo is a parable in the mouth of *Fools*, 26. 7.

22. As a thorn goeth up into the hand of a drunkard, ſo is a parable in the mouth of *Fools*, 26.

23. As a Dog returneth to his vomit, ſo a fool to his folly, 26. 11. 2 *Pet.* 2. 22.

24. A Stone is heavy, and the ſand weighty, but a *Fools* wrath is heavier than them both,

25. Let a Bear robbed of her Whelps meet a man, rather than a *Fool* in his folly, 17. 12.

26. The words of the wiſe are heard in quiet more than the cry of him that ruleth among *Fools*, *Eccl.* 9. 17.

27. *Folly* is ſet in great dignity, and the rich in low places, *Eccl.* 10. 6.

28. As he that bindeth a ſtone in a ſling, ſo he that giveth honour to a *Fool*, 26. 8.

29. A Whip for the Horſe, a Bridle for the Aſs, and a Rod for the *Fools* back, 26. 3.

30. He that troubleth his own houſe, ſhall inherit the wind, and the *Fool* ſhall be ſervant to the wiſe in heart, 11. 29.

31. Go from the preſence of a *Fooliſh* man, when thou perceiveſt not in him the lips of knowledge.

32. It is better to hear the rebuke of the wiſe than to hear the ſong of *Fools*, *Eccl.* 7. 5.

20. Animus ſapiens ſum in locus luctus, au-
m animus ſtolidus ſum in locus lætitia, *Eccleſ.*
4.

21. Pes claudus non ſum æquus; ita ſum ſen-
ntia in os ſtolidus, 26. 7.

22. Ut ſpina venio in manus ebrius, ita ſum
ntentia in os ſtolidus, 26. 9.

23. Ut canis redeo ad ſuus vomitus; ita ſtoli-
us ad ſuus ſtultitia, 26. 11. 2 *Pet.* 2. 22.

24. Lapis ſum gravis, & arena ponderoſus; ſed
ultus indignatio ſum gravior ille duo, 27. 3.

25. Urſa orbatus ſuus catulus occurro vir poti-
s, quam ſtolidus in ſuus ſtultitia, 17. 12.

26. Verbum ſapiens audio cum quies potius,
uam clamor ille qui dominor inter ſtultus, *Eccl.*
9. 17.

27. Stoliditas pono in celſus dignitas, vero di-
es ſedeo in abjectus locus, *Eccl.* 10. 6.

28. Ut qui applico lapis baliſta, ita facio ille
ui præbeo honor ſtolidus, 26. 8.

29. Flagellum equus, frænum aſinus, ita virga
olidus tergum, 26. 3.

30. Qui conturbo ſuus dominus, poſſideo ven-
us & ſtultus efficior ſervus ſapiens animus, 11.
9.

31. Abeo a conſpectus ſtolidus vir, quum per-
ipio non in ille verbum ſcientia, 14. 7.

32. Sum melior audio increpatio ſapiens, quam
udio canticum ſtolidus, *Eccl.* 7. 5.

33. He that walketh with wiſe men, ſhall be wiſe; but a companion of *Fools* ſhall be deſtroyed, 13. 20.

34. He that ſendeth a meſſage by the hand of a *Fool*, cutteth off the feet, & drinketh damage, 26.

35. Dead flies cauſe the Oyntment of the Apothecary to ſend forth a ſtinking Savour; ſo doth a little *folly* him that is in reputation for wiſdom and honour, *Eccl.* 10. 1.

36. The folly of *Fools* is deceit, 14. 8.

37. The great God that formeth all things, both rewardeth the *Fool*, and rewardeth the tranſgreſſors, 26, 10.

Friend.

1. A man that hath *Friends* muſt ſhew himſelf friendly: There is a *Friend* that ſticketh cloſer than a Brother, 18. 24.

2. Iron ſharpneth Iron; ſo a man ſharpneth the countenance of his *Friend*, 27. 17.

3. He that loves pureneſs of heart, for the grace of his lips the King ſhall be his *Friend*, 22. 11.

4. Thine own *Friend*, and thy Fathers *Friend* forſake not, 27. 10.

Froward.

1. A naughty perſon, a wicked man, walketh with a *Froward* mouth, 6. 12.

2. He that hath a *Froward* heart, findeth no good, 17. 20.

3.

33. Qui ambulo cum ſapiens fio ſapiens; vero ocius ſtolidus corrumpo, 13. 20.

34. Qui mitto verbum per ſtolidus, detrunco pes & ebibo pena, 26. 6.

35. Mortuus muſca efficio unguentum Pharmacopola eructo fætor; ita parvus ſtultitia ille qui æſtimor propter ſapientia & gloria, *Eccl.* 10. 1.

36. Stultitia ſtolidus ſum dolus, 14. 8.

37. Magnus ille Deus, qui formo omnis, & compenſo ſtultus, & compenſo tranſgrediens, 26. 10.

Friend.

1. Vir qui habeo amicus debeo præbeo ſui amicus; ſum amicus qui hæreo conjunctior frater, 18. 24.

2. Ferrum acuo ferrum; ita vir acuo facies amicus, 27. 17.

3. Qui amo mundities animus pro gratia is labium Rex ſum futurus ille amicus, 22. 11.

4. Tuus amicus & paternus amicus derelinquo ne, 27. 10.

Froward.

1. Nequam homo, improbus vir ambulo perverſus os, 6. 12.

2. Qui habeo perverſus animus conſequor nullus bonum, 17. 20.

3. Per-

3. A *froward* man ſoweth ſtrife, and a whiſperer ſeparateth chief friends, 16. 28.

4. Thorns and ſnares are in the way of the *froward*; he that doth keep his ſoul ſhall be far from them, 22. 5.

5. The *froward* is an abomination to the Lord but his ſecret is with the righteous, 3. 32.

6. The mouth of the juſt bringeth forth wiſdom, but the *froward* tongue ſhal be cut out, 10. 31.

7. Put away from thee the *froward* mouth, and perverſe lips put far from thee, 4. 24.

Gift.

1. A mans *Gift* maketh room for him, and bringeth him before great men, 18. 16.

2. A *Gift* in ſecret pacifieth anger; and a reward in the boſom ſtrong wrath, 21. 14.

3. A *Gift* is a precious ſtone in the eyes of him that hath it; whitherſoever it turneth it proſpereth, 17. 8.

4. A wicked man taketh a *Gift* out of his boſom to pervert the ways of judgment, 17. 23.

5. He that is greedy of gain, troubleth his own houſe; but he that hateth *Gifts*, ſhall live, 15. 27.

6. Whoſo boaſteth of a falſe *Gift*, is like clouds and wind vvithout rain, 25. 14.

3. Perverſus vir immitto contentio, & ſuſurrus disjungo charus amicus, 16. 28.

4. Aculeus & laqueus ſum in via perverſus; qui obſervo ſuus anima ſum procul ab is, 22. 5.

5. Præfractus ſum abominatio Jehova; autem arcanum is ſum apud rectus, 3. 32.

6. Os juſtus profero ſapientia, vero perverſus lingua reſcindo, 10. 31.

7. Removeo abs tu perverſus os, & pravus labium amoveo procul abs tu, 4. 24.

Gift.

1. Homo donum do acceſſus is, & adduco ille coram magnates, 18. 16.

2. Donum in abditum averto ira, & munus in ſinus vehemens excandeſcentia, 21. 14.

3. Munus ſum veluti gratiſſimus gemma in oculus poſſidens ille; quocunque ſpecto proſperor, 17. 18.

4. Improbus accipio munus è ſuus ſinus ad perverto iter jus, 17. 23.

5. Qui ſum deditus quæſtus conturbo ſuus domus, vero qui odi donum vivo, 15. 27.

6. Quiſquis jacto de falſus donum, ſum velut vapor & ventus ſine pulvia. 25. 14.

Goods

1. When *goods* encreaſe, they are encreaſed that eat them: and what good is there to the owners thereof, ſaving the beholding them with their eyes? *Eccl.* 5. 11.

Grave.

1. Whatſoever thy hand findeth to do, do it with thy might; for there is no work, nor device, nor wiſdom, nor knowledge in the *Grave* whither thou goeſt, *Eccl.* 9. 10.

2. There are three things that are never ſatisfied; yea, four things ſay not, It is enough: The *Grave*, and the barren Womb, the Earth that is not filled with Water, and the Fire that ſaith not, It is enough, 30. 15, 16.

Hand.

1. If thou haſt done fooliſhly in lifting up thy ſelf; or if thou haſt thought evil, lay thy *hand* upon thy mouth, 30. 32.

2. The Kings heart is in the *hand* of the Lord, as the River of Water; he turneth it whitherſoever he will, 21. 1.

Haſty.

1. Seeſt thou a man *haſty* in his words? there is more hope of a fool than of him, 29. 20.

2. He that is ſlow to wrath is of great underſtanding: but he that is *haſty* of ſpirit, exalteth folly, 14. 29.

3. Go

Goods.

1. Cum bonum augeor, ille multiplicor, qui comedo: ergo quis commodum ſum dominus is præter aſpectus cum ſuus oculus? *Eccl.* 5. 11.

Grave.

1. Quiſquis tuus manus aſſequor ut facio, facio pro tuus facultas: nam ſum nullus opus, nec ratiocinium, nec ſcientia, nec ſapientia in ſepulchrum quo eo, *Eccl.* 9. 10.

2. Sum tres qui nunquam ſatio, imo quatuor dico non ſum ſatis ſepulchrum & occluſus uterus terra qui non ſatio aqua, & ignis qui dico non ſum ſatis, 30. 15.

Hand.

1. Si facio ſtultè effero tu; aut ſi cogito malum impono manus os, 30. 32.

2. Rex animus ſum in manus Jehova, ut rivus aqua, inclino is quocunque volo, 21. 1.

Haſty.

1. Video ne vir Præceps in ſuus verbum? ſum melior expectatio de ſtolidus quam de ille, 29. 20.

2. Qui ſum tardus ad ira ſum magnus intelligentia, autem qui ſum præceps animus excito ſtultitia, 14. 29.

3. Go not forth *haſtily* to ſtrive, leſt thou know not what to do in the end thereof, when thy neighbour hath put thee to ſhame, 25 8.

4. Be not raſh with thy mouth, and let not thy heart be *haſty* to utter any thing before God: for he is in Heaven, and thou upon Earth, therefore let thy words be few, *Eccl.* 5. 2.

Hatred.

1. *Hatred* ſtirreth up ſtrifes; but love covereth all ſins, 10. 12.

2. He that hideth *hatred* with lying lips; he that uttereth a ſlander, is a fool, 10. 18.

3. Better is a dinner of herbs where love is, than a ſtalled Ox, and *hatred* therewith, 15. 17.

Head.

1. Let thy garments be always white, and let thy *head* want no oyntment, *Eccl.* 9. 8.

2. The glory of young men is their ſtrength: and the beauty of old men is the gray *head*, 20. 29.

3. The hoary *head* is a crown of glory, if it be found in the way of righteouſneſs, 16. 31.

Heart.

1. My Son give me thy *heart*, and let thine eyes obſerve my wayes, 23. 26.

2. A mans *heart* deviſeth his way, but the Lord directeth his ſteps, 16 9.

3. A

3. Ne prodeo festinanter ad litigo, ne ignoro quid facio tandem quum tuus proximus adduco in ad ignominia, 25 8.

4. Ne accelero tuus os, & ne tuus animus festino profero quisquam coram Deus; nam Deus sum in Cœlum, at tu super Terra idcirco tuus verbum sum paucus, *Eccl.* 5. 2.

Hatred.

1. Odium excito contentio, verò charitas obtego omnis defectio, 10. 12.

2. Qui tego odium fallax labium qui profero infamia sum stolidus, 10. 18.

3. Melior sum cibarium olus ubi, sum dilectio quam saginatus bos & odium cum ille, 15. 17.

Head.

1. Ficus vestimentum sum semper nitidus; & tuus caput careo ne unguentum, *Eccl.* 9. 8.

2. Ornamentum juvenis sum ille vis, & decor senex sum canities, 20. 29.

3. Canities sum corona gloria, si invenio in via justitia, 16. 31.

Heart.

1. Meus filius do ego tuus cor, & tuus oculus observo meus via, 23. 26.

2. Homo animus excogito suus via, sed Jehostatuto ille gressus, 16. 9.

3. Homo

3. A mans *heart* knoweth his own bitterne
and a ſtranger doth not intermeddle with his jo
14. 10.

4. A merry *heart* maketh a chearful coun
nance, 15. 13.

5. A merry *heart* doth good, like a medicin
but a broken Spirit dryeth the bones, 17. 22.

6. It is better to go to the houſe of mournin
than to the houſe of feaſting; for that is the end
all men, and the living will lay it to *heart*, *Ec.* 7.

7. As he that takes away a garment in co
weather; and as Vinegar upon Nitre: ſo is he t
ſingeth Songs to an heavy *heart*, 25. 20.

8. The fooliſhneſs of man perverteth his w
and his *heart* fretteth againſt the Lord, 19. 3.

9. The *heart* of him that hath underſtandi
ſeeketh knowledge; but the mouth of Fools fe
eth on fooliſhneſs, 15. 14.

10. The tongue of the juſt is as choice Silve
the *heart* of the wicked is little worth, 10. 20.

11. He that truſteth in his own *heart*, is a Fo
whoſo walketh wiſely, he ſhall be delivered, 28.

12. The heaven for height, the earth for dep
and the heart of Kings is unſearchable, 25. 3.

13. The fining-pot for Silver, and the furna
for Gold, but the Lord trieth the *hearts*, 17. 3.

14. Hell and deſtruction are before the Lo
how much more the *hearts* of the children of m
15. 11.

3. Homo animus agnoſco ſuus amaritudo; &
raneus non intermiſceo ſui in is lætitia, 14.

4. Lætus animus facio lætus vultus, 15. 13.

5. Lætus animus benefacio tanquam medicina;
em fractus ſpiritus ex ſicco os, 17. 22.

6. Sum melior adeo locus luctus, quam locus
nvivium; nam ille ſum finis omnis homo, &
ens indo ſuus animus, *Ec.* 7. 2.

7. Ut qui eripio veſtis in frigus tempus, & ut
tum nitrum ita ſum qui cano canticum male af-
tus animus, 25. 20.

8. Stultitia homo perverto ipſe via, & is animus
ignor adverſus Jehova, 19. 3.

9. Animus prudens quæro ſcientia, autem os
lidus paſcor ſtultitia, 15. 14.

10. Lingua juſtus ſum ut lectiſſimus argentum,
mus improbus ſum preparvi, 10. 20.

11. Qui confido ſuus animus ſum ſtultus, au-
n qui ambulo ſapienter is eripio, 28. 26.

12. Cœlum altitudo terra profunditas, & ani-
s Rex ſum inſcrutabilis, 25. 3.

13. Fuſorius vas argentum, & catinus aurum;
ehova probo cor, 17. 3.

14. Infernus & perditio ſum coram Jehova;
anto magis animus filius homo, 15. 11.

15. As in water face answereth face, so the *he*
of man to man, 27. 19.

16. Who can say, I have made my *heart* cle
I am free from my sin? 20. 9.

Honey.

1. Hast thou found *Honey*? eat that which
sufficient for thee, lest thou be filled therewith a
vomit it, 25 16.

Honour.

1. He that followeth after righteousness a
mercy, findeth life, righteousness and *honour*, 21.

2. A gracious woman retaineth *honour*, a
strong men retain riches, 11. 16.

3. A mans pride shall bring him low; but h
nour shall uphold the humble in spirit, 29. 23.

4. Whoso keepeth the fig-tree, shall eat the fr
thereof: so he that waiteth on his master shall
honoured, 27. 18.

5. In the multitude of people is the Kings
nour; but in the want of people is the destructi
of the Prince, 14. 28.

6. As Snow in Summer, and rain in harvest,
honour is not seemly for a fool, 26. 1.

Hope.

1. *Hope* deferred makes the heart sick, but wh
the desire cometh, it is a tree of life, 13. 12.

2. H

15. Ut facies obverſor facies, ita animus homo omo, 27. 19.

16. Quis poſſum, dico purifico meus animus, m mundus à meus peccatum? 20. 9.

Honey.

1. Invenio Mel? comedo qui ſum ſatis tu, ne turor is, & evomo, 25. 16.

Honour.

1. Qui ſector juſtitia & benignitas, conſequor ta, juſtitia & honor, 21. 21.

2. Gratioſus mulier contineo honor, & poten- or contineo divitiæ, 11. 16.

3. Homo elatio deprimo is, autem honor ſu- ento depreſſus ſpiritus, 29. 23.

4. Qui cuſtodio ficus comedo fructus ille ita, ui obſervo ſuus dominus honoro, 27. 18.

5. In multitudo populus ſum Rex decor, at defectus natio ſum contritio dominator, 14. 8.

6. Ut nix in æſtas, & pluvia in meſſis, ita honor on convenio ſtultus, 26. 1.

Hope.

1. Spes protractus efficio animus æger; autem m deſiderium advenio ſum arbor vita, 13. 12.

2. For to him that is joyned to all the living there is *hope*: for a living Dog is better then a dea Lyon, *Eccl.* 9. 4.

3. The *Hope* of the righteous ſhall be gladneſ but the expectation of the wicked ſhall periſh 10. 28.

4. When a wicked man dyeth, his expectatio ſhall periſh, and the *hope* of the unjuſt man per ſheth, 11. 7.

Houſe.

1. The *Houſe* of the wicked ſhall be ove thrown, but the tabernacle of the upright ſha flouriſh, 14. 11..

2. The Lord vvill deſtroy the *Houſe* of the prou but he vvill eſtabliſh the border of the Widow, 25.

3. The vvicked are overthrown, and are no but the *Houſe* of the righteous ſhall ſtand, 12 7

4. In the *Houſe* of the righteous is much tre ſure: but in the revenues of the vvicked is tro ble, 15. 6.

5. Through vviſdom is a *Houſe* builded, and underſtanding it is eſtabliſhed, 24. 3.

6. Withdravv thy foot from thy Neighbou *Houſe*, leſt he be vveary of thee, and ſo hate the 25. 17.

Humbl

2. Enim is qui associo omnis vivens sum spes, uippe vivens Canis sum melior mortuus Leo, Eccl. 9. 4.

3. Spes justus sum lætitia verò expectatio improbus pereo, 10. 28.

4. Quũm improbus homo morior is expectatio ereo, etiam spes injustus pereo. 11. 7.

House.

1. Domus improbus perdo, autem tentorium ctus floreo, 14. 11.

2. Jehova evello domus superbus, autem constituo terminus vidua, 15. 25.

3. Improbus everto nec sum, autem familia justus sto, 12. 7.

4. In domus justus sum multus opes, at in proventus improbus sum perturbatio, 15. 6.

5. Sapientia domus ædifico, & intelligentia stabilio, 24. 3.

6. Contineo tuus pes à tuus proximus domus, saturor tu ac ita odio habere tu, 25 17.

Humble.

1. Better it is to be of an *humble* ſpirit wit
the lowly, than to divide the ſpoyl with the proud
16. 19.

A mans pride ſhall bring him low, but ho
nour ſhall uphold the humble in ſpirit, 29. 23.

3. Do this now my Son, and deliver thy ſel
when thou art come into the hand of thy friend
go *humble* thy ſelf, and make ſure thy friend, 6.

4. When men are caſt down, then thou ſha
ſay, there is lifting up, and he ſhall ſave the *hum*
ble perſon, *Iob.* 22. 29.

Hunger.

1. Slothfulneſs caſteth into a deep ſleep, and a
idle ſoul ſhall ſuffer *hunger*, 19. 15.

2. Men doe not deipiſe a thief, if he ſteal
ſatisfie his ſoul, vvhen he is *hungry*, 6. 30

3. The full ſoul loatheth an hony-comb: b
to the *hungry* ſoul every bitter thing is ſvveet, 27.

Hypocrite.

1. An *Hypocrite* vvith his mouth deſtroyeth
neighbour: but through knovvledge ſhall the j
be delivered, 11. 9.

2. The tryumphing of the wicked is ſhort, a
the joy of the *Hypocrite* but for a moment, *Iob* 20

3. What is the hope of a *Hypocrite* though
hath gained, when God taketh away his ſoul?
27. 8.

4. T

Humble.

1. Melior ſum ſum ſubmiſſus ſpiritus cum man-
etus, quam partior ſpolium cum ſuperbus, 16.
9.

2. Homo elatio deprimo is, autem honor ſuſten-
depreſſus ſpiritus, 29. 23.

3. Facio iſte jam meus Filius & eripio tu quando
nvenio in manus tuus proximus age ſubjicio tu
interpello tuus proximus, 6. 3.

4. Quum homo deprimo tum tu dico ſum ex-
tatio, & ſervo demiſſus hòmo, *Iob.* 22. 29.

Hunger.

1. Pigritia injicio altus ſopor, & ignavus anima
urio, 19. 15.

2. Homo non contemno fur, ſi furor ad expleo
us animus quum eſurio, 6. 30.

3. Satur anima calco favus: verò famelicus ani-
a omnis amarus ſum dulcis, 27. 7.

Hypocrite.

1, Hypocrita os corrumpo ſuus proximus, at
ientia juſtus libero, 11. 9.

2. Triumphus improbus ſum brevis & lætitia
ypocrita uſquead momentum. *Iob.* 20. 5.

3. Quis ſum expectatio hypocrita quamvis lu-
or quum Deus, decutio is deſiderium, *Iob* 27. 8.

4. That the *Hypocrite* reign not, leſt the people be inſnared, *Job.* 34. 30.

Increaſe.

1. Honour the Lord with thy ſubſtance, and the firſt fruits of all thine *Increaſe*, 3. 9.

2. There is that ſcattereth, and yet *increaſeth*; and there is that withholdeth more then is meet, but it tendeth to poverty, 11. 24.

Inheritance.

1. Wiſdom is good with an *Inheritance*, and by it there is profit to them that ſee the ſun, *Ec.* 7. 11.

2. A good man leaveth an *Inheritance* to his childrens children, and the wealth of the ſinner is laid up for the juſt, 13. 22.

3. An *Inheritance* may be gotten haſtily at the beginning, but the end thereof ſhall not be bleſſed, 20. 21.

Inſtruction.

1. Apply thy heart to *Inſtruction*, and thine ear to the words of knowledge, 23. 12.

2. Hear *Inſtruction*, and be wiſe, and refuſe it not, 8. 33.

3. Whoſo loveth *Inſtruction*, loveth knowledge, but he that hateth reproof is brutiſh, 21. 1.

4. He is in the way of life that keepeth *Inſtruction*; but he that refuſeth reproof, erreth, 10. 17.

5. Th

4. Ne Hypocrita regno ne populus illaqueo, *ob.* 34. 30.

Increaſe.

1. Honoro Jehova de tuus ſubſtantia, & de priitiæ totus tuus proventus, 3. 9.

2. Sum qui diſpergo tamen augeo, & ſum qui phibeo plus æquus, at tendo ad egeſtas, 11. 24.

Inheritance.

1. Sapientia ſum bonus, cum poſſeſſio, & per is um emolumentum aſpiciens Sol, *Ec.* 7. 11.

2. Bonus trado poſſeſſio filius filius, & opes pecator recondo juſtus, 13. 22.

3. Poſſeſſio poſſum acquiro feſtinanter in prinipium, autem finis ille non benedico, 20. 21.

Inſtruction.

1. Adhibeo tuus animus ad eruditio, & tuus auris ad ſermo ſcientia, 23. 12.

2. Audio eruditio, & ſapio & ne, averto ille, 8. 33.

3. Qui amo eruditio, amo ſcientia, vero qui odi correptio ſum brutus, 12. 1.

4. Sum in iter vita qui ſervo eruditio, vero qui derelinquo correptio erro, 10. 17.

5. The Commandment is a Lamp, and the La
is light; and reproofs of *Inſtruction* are the way
of life, 6. 23.

6. Give *Inſtruction* to a wiſe man, and he wi
be yet wiſer; teach a juſt man, and he will encreaſ
in learning, 9. 9.

7. He that refuſeth *Inſtruction*, deſpiſeth his ow
ſoul: but he that heareth reproof, getteth under
ſtanding, 15. 32.

8. Poverty and ſhame ſhall be to him that re
fuſeth *Inſtruction*; but he that regardeth reproo
ſhall be honoured, 13. 18.

9. Take faſt hold of *Inſtruction*, let her not go;
keep her, for ſhe is thy life, 4. 13.

10. Ceaſe my Son to hear the *Inſtruction*, tha
cauſeth to err from the words of knowledg, 19. 27

Integrity.

1. The *Integrity* of the upright ſhall guide
them, but the perverſneſs of tranſgreſſors ſhall de
ſtroy them, 11. 3.

2. Better is the poor that walketh in his *Inte
grity*, then he that is perverſe in his lips, and is a
fool, 19. 1.

Judgment.

1. The King by *Judgment* ſtabliſheth the land
but he that receiveth gifts, overthroweth it, 29. 4.

2. Many ſeek the Rulers favour: but every mans
Judgment cometh of the Lord, 29. 26.

3. Much

5. Præceptum ſum lucerna, & doctrina ſum lex, correctio eruditio ſum via vita, 6. 23.

6. Do eruditio ſapiens & amplius ſapio, doceo ſtus & creſco ſub doctrina, 9. 9.

7. Qui nolo eruditio ſperno ſuus anima, aum qui auſculto correptio poſſideo animus, 15. 2.

8. Paupertas & ignominia ſum avertens ab uditio, autem qui ſervo correptio honoro, 13. 8.

9. Prehendo eruditio ne demitto cuſtodio ille uia ſum tuus vita, 4 13.

10. Deſino meus Filius auſculto eruditio, qui cio aberro à ſermo ſcientia, 19. 27.

Integrity.

1. Integritas rectus deduco is, at perverſitas perdioſus devaſto is, 11. 3.

2. Melior ſum pauper qui ambulo in ſuus integritas ille qui ſum perverſus ſuus labium, & ſum tolidus, 19. 1.

Judgment.

1. Rex judicium ſtabilio regio, verò qui accipio munus deſtruo is, 29. 4.

2. Multus quæro dominans favor, verum unuſquiſq; jus ſum à Jehova, 29. 26.

3. Multus

3. Much food is in the tillage of the poor: b
there is that is deſtroyed for want of *judgme*
13. 23.

4. Whoſo keepeth thē Commandment, ſh
feel no evil thing: and a wiſe mans heart diſce
neth both time and *judgment*, *Eccl.* 8. 5.

5. Becauſe to every purpoſe there is time a
judgment; therefore the miſery of man is gr
upon him, *Eccl.* 8. 6.

6. The robbery of the vvicked ſhall deſtr
them, becauſe they refuſe to do *judgment*. 21. 7.

7. *Judgments* are prepared for ſcorners, a
ſtripes for the back of fools, 19. 29.

Juſt.

1. It is joy to the *juſt* to do judgment, būt d
ſtruction ſhall be to the workers of iniquity. 21.

2. The *juſt* man vvalketh in his integrity; h
children are bleſſed after him, 20. 7.

3. The path of the *juſt* is as a ſhining light, th
ſhineth more and more unto the perfect day,
18.

4. The memory of the *juſt* is bleſſed; but t
name of the wicked ſhall rot, 10. 7.

5. The wicked is ſnared by the tranſgreſſion
his lips: but the *juſt* ſhall come out of trouble,
13.

6. A *juſt* man falleth ſeven times, and riſeth
again: but the vvicked ſhall fall into miſchief,
16.

3. Multus cibus ſum in cultura pauper, ſed ſum
ui conſumo præ inopia judicium, 13. 23.

4. Qui obſervo præceptum experior non ma-
s res, & ſapiens animus novi & tempus & ratio;
cleſ. 8. 5.

5. Quoniam quiſque voluntas ſum tempus &
io; ideo miſeria homo ſum magnus ille, *Eccl.*
6.

6. Vaſtitas improbus diſſeco ipſe; quia reuuo
erceo jus, 21. 7.

7. Judicium paro in deriſor, & contuſio in ter-
m ſtolidus, 19. 29.

Juſt.

1. Sum lætitia juſtus facio jus, verò contritio
m operis iniquitas, 21. 15.

2. Juſtus ambulo in ſuus integritas ille filius
m beatus poſt is, 20. 7.

3. Iter juſtus ſum ſimilis ſplendidus lux qui
eo magis magiſque uſque ad perfectus dies, 4.
.

4. Memoria juſtus ſum benedictus; autem no-
en improbus putreſco, 10. 7.

5. Improbus irretio à defectio ſuus labium, at
tus egredior ab anguſtia, 12. 13.

6. Juſtus cado ſepties & exurgo rurſus, verò im-
obus corruo in malum, 24. 16.

7. Qui

7. He that *justifieth* the Wicked, and he th
condemneth the *Iust*, even both are an abomina
on to the Lord, 17.15.

8. To punish the *Iust* is not good, nor to stri
Princes for equity, 17.26.

King.

1. A divine Sentence is in the lips of *Kin*
his mouth transgresseth not in judgment, 16.

2. It is an abomination to *Kings* to comm
wickedness, for the throne is established by ri
teousness. 16. 12.

3. Righteous lips are the delight of *Kings*,
they love him that speaketh right, 16.13.

4. A *King* that sitteth in the throne of Ju
men scattereth away all evil with his eyes, 20.

5. A wise *King* scattereth the wicked,
bringeth the vvheel over them, 20.26.

6. It is the glory of God to conceal a thin
but the honour of a *King* to search out the mat
25. 2.

7. Where the Word of a *King* is, there
povver; and vvho may say unto a *King*, W
doest thou *Eccl.*8. 4. *Iob.* 34.18.

8. The vvrath of a *King* is as messenger
death, but a vvise man vvill pacifie it, 16. 14.

9. The *Kings* vvrath is as the roaring of a
on; but his favour is as devv upon the gras,
12.

7. Qui abſolvo improbus, & qui condemno ſtus, æque ambo ſum abominatio Jehova, 17.

8. Multo juſtus non ſum bonus, nec percutio inceps propter æquitas, 17. 26.

King.

1. Divinus Sententia inſideo labium Rex, is os n prævaricor in judicium, 16. 10.

2. Sum abominatio Rex committo improbitas, n ſolium ſtabilio juſtitia, 16. 12.

3. Juſtus labium ſum delitiæ Rex, & diligo lo- ens rectum, 16. 13.

4. Rex inſideo ſolium judicium ventilo omnis lum ſuus oculus, 20. 8.

5. Sapiens Rex ventilo improbus, & converto a in ille, 20. 26.

6. Sum honor Deus abſcondo res; autem honor x perveſtigo res, 25. 2.

7. Ubicunque Verbum Rex ſum, ibi ſum do- atio; ecquis dico Rex, Quis facio? *Eccl.* 8. 4. 34. 18.

8. Excandeſcentia Rex ſum ut nuntius mors, ſapiens vir expio is, 16. 14.

9. Rex indignatio ſum ut rugitus Leo, autem enevolentia ſum ut ros ſuper herba, 19. 12.

10. In the light of the *Kings* countenance life, and his favour is as the cloud of the latt rain, 16. 15.

11. The *King* that faithfully judgeth the poo his throne ſhall be eſtabliſhed for ever, 29. 1

12. It is not for *Kings* to drink Wine, nor f Princes ſtrong drink; leſt they drink and forg the Law; and pervert the judgment of any of t afflicted, 31. 4, 5.

13. Wo to thee, O Land when thy *King* i child, and thy Princes eat in the morning, *Ecc* 10. 16.

14. Take away the wicked from before t *King*, and his throne ſhall be eſtabliſhed in righ ouſneſs, 25. 5.

15. Curſe not the *King*, no not in thy thoug and curſe not the rich in thy bed-chamber; fo bird of the air ſhall carry the voice, and t which hath wings ſhall tell the matter, *Ec.* 10

Knowledge.

1. There is Gold, and a multitude of rubi but the lips of *knowledge* are a precious je 20. 15.

2. Receive my inſtruction, and not ſilver; *knowledge* rather than choice Gold, 8. 10.

3. That the ſoul be without *knowledge* it is good; and he that haſteth with his feet, ſinn 19. 2.

10. In lux Rex facies ſum vita, iſque bene-
lentia ſum velut nubes ſerotinus pluvia, 16.
.

11. Rex qui fideliter judico tenuis, ipſe ſolium
bilio in perpetuum, 29. 14.

12. Abſum Rex bibo vinum, nec Dominator in-
rians potus; ne bibo & obliviſcor ſtatutum, &
to jus ullus afflictus; 31. 4, 5.

13. Hei tu Regio, cum tuus Rex ſum puer, &
s Princeps comedo mane, *Eccl.* 10. 16.

14. Aufero improbus à conſpectus Rex, & is
ium ſtabilio juſtitia, 25. 5.

15. Ne maledico Rex, ne quidem in tuus ani-
s, & ne maledico dives in tuus conclave; nam
s cælum perfero vox, & ales indico verbum,
10. 20.

Knowledge.

. Sum aurum & copia carbunculus; at labium
ntia ſum pretioſus gemma, 20. 15.

. Accipio meus eruditio, ac non pecunia; &
ntia potius quam lectiſſimus aurum, 8. 10.

. Ut animus careo ſcientia non ſum bonus; &
propero pes pecco, 19. 2.

4. He that hath *Knowledg*, ſpareth his word and a man of underſtanding is of an excelle ſpirit, 17. 27.

5. Wiſdom is a defence, and money is a d fence; but the excellency of *Knowledg* is, th Wiſdom giveth life to them that have it, *Eccl* 7. 12.

Labour.

1. In all *Labour* there is profit; but the talk the lips tendeth to poverty, 14. 23.

2. He that *laboureth*, *laboureth* for himſelf, his mouth craveth it of him, 16. 26.

3. All the *Labour* of man is for his mouth; the appetite is not filled, *Eccl.* 6. 7.

4. Wealth gotten by vanity, ſhall be dimi ſhed; but he that gathereth by *Labour*, ſhall creaſe, 13. 11.

5. All things are full of *Labour*, man can utter it, *Eccl.* 1. 8.

6. There is a man whoſe *Labour* is in wiſdo and in knowledge, and in equity; yet to a that hath not *laboured* therein, ſhall he leave it his portion, *Eccl.* 2. 21.

7. There is nothing better for a man, than he ſhould eat and drink, and that he ſhould m his ſoul enjoy good in his *Labour*, *Eccl.* 2.

8. E

4. Vir qui poſſideo ſcientia cohibeo ſuus ſermo, & vir intelligens ſum eximius ſpiritus, 17. 27.

5. Sapientia ſum umbra, & pecunia ſum umbra; ſed excellentia ſcientia ſum, quod ſapientia confero vita poſſeſſor, *Eccl.* 7. 12.

Labour.

1. In omnis labor ſum emolumentum; at verbum labium tendo ad egeſtas, 14. 23.

2. Qui laboro, laboro ſuimet, nam is os rogo hic ille, 16. 26.

3. Omnis labor homo obvenio ipſe os, tamen deſiderium non expleo, *Eccl.* 6. 7.

4. Subſtantia acquiſitus ex vanitas diminuo; autem qui congrego manus augeo, 13. 11.

5. Singulus res ſum plenus labor, homo non poſſum eloquor, *Eccl.* 1. 8.

6. Enim ſum homo qui labor conficior ſapientia, & ſcientia, & æquitas; autem homo qui non laboro in ille trado in ille pars, *Eccl.* 2. 21.

7. Sum nil melior homo quam ut comedo & bibo, & ut efficio ſuus animus fruor bonum ex ſuus labor, *Eccl.* 2. 24.

8. Every man also to whom God hath given ri
ches, and wealth, and given him power to ea
thereof, and to take his portion, and to rejoyce i
his *Labour*; this is the Gift of God, *Eccl.* 5. 19

9. What hath man of all his *Labour*, and of th
vexation of his heart, wherein he hath laboure
under the Sun? *Eccl.* 2. 22.

10. As he came forth of his Mothers Womb
naked shall he return to go as he came, and sha
take nothing of his *Labour* which he may carry a
way in his hand, *Eccl.* 5. 15.

11. And this is also a sore evil; that in a
points as he came, so shall he go; and what profi
hath he that hath *laboured* for the wind? *Ecc*
8. 16.

Land.

1. He that tilleth his *Land* shall have plenty
of bread; but he that followeth after vain per
sons, is void of understanding, and shall have po
verty enough, 28. 19. *with* 12. 11.

2. Remove not the ancient *Land-mark* whic
thy Fathers have set, 22. 28.

3 For the transgression of a *Land*, many ar
the Princes thereof; but by a man of understan
ding and knowledge, the state thereof shall be pro
longed, 28. 2.

Laugh

8. Unuſquiſque etiam qui Deus do divitiæ, & facultas, & facio is copia comedo ex ille,& percio ſuus pars, ac lætor de ſuus labor; hic ſum donum Deus, *Eccl.* 5. 19.

9. Qui ſum homo ex omnis ſuus labor, & ex afflictio ſuus animus qui ille laboro ſub Sol? *&c.* *Eccl.* 2. 22.

10. Quemadmodum prodeo ex ſuus Mater uterus, nudus reverto ut venio,& reporto nihil ex ſuus labor qui defero in ſuus manus, *Eccl.* 5. 15.

11. Hic etiam ſum magnus malum; quod omno prout venio ita abeo, & quis emolumentum m is qui laboro in ventus? *Eccl.* 6. 16.

Land.

1. Qui colo ſuus tellus habeo copia panis; verò ſector vanus homo ſum demens & ſatior pautas, 28. 19. *cum* 12. 11.

2. Ne moveo antiquus termin s qui tuus majapto, 22. 28.

3. Propter defectio Regio multus ſum Princeps autem ab homo prudens & peritus ſtatus ille rogo, 28. 2.

Laughter.

1. Even in *Laughter* the heart is ſorrowful, and the end of that mirth is heavineſs, 14. 13.

2. I ſaid of *Laughter*, it is mad; and of mirth, what doth it? *Eccl.* 2. 2.

3. Sorrow is better then *Laughter*, for by the ſadneſs of the countenance the heart is made better, *Eccl.* 7. 3.

4. A time to weep, and a time to *laugh*, a time to mourn, and a time to daunce, *Eccl.* 3. 4.

5. As the crackling of thorns under a Pot, ſo is the *laughter* of a fool, *Eccl.* 7. 6.

6. A feaſt is made for *laughter*, and Wine maketh merry; but money anſwereth all things, *Eccl.* 10. 19.

Law.

1. The *Law* of the wiſe is a fountain of life to depart from the ſnares of death, 13. 14.

2. Where there is no viſion, the people periſh, but he that keepeth the *Law*, happy is he, 29.

3. They that forſake the *Law*, praiſe the wicked, but ſuch as keep the *Law*, contend with them, 4.

Liberal.

1. The *Liberal* ſoul ſhall be made fat; and he that watereth, ſhall be watered alſo himſelf, 25.

Laughter.

1. Etiam inter risus animus doleo, & finis ille ætitia fio mœror, 14. 13.

2. Ego dico de risus, sum insanus; & de lætia, ecquis facio iste? *Eccl.* 2. 2.

3. Luctus sum melior risus, quia tristitia vultus nimus efficio melior, *Eccl.* 7. 3.

4. Tempus fleo, & tempus rideo, tempus plango, tempus salto, *Eccl.* 3. 4.

5. Ut crepitus spina sub olla, ita sum risus stolius, *Eccl.* 7. 6.

6. Convivium paro ad lætitia, & vinum lætifo; at pecunia sufficio res omnis, *Eccl.* 10. 19.

Law.

1. Doctrina sapiens sum scaturigo vita, ad redo à tendicula mors, 13. 14.

2. Quum non sum visio, populus pereo; autem ui observo Lex, beatus sum ille, 29. 18.

3. Qui derelinquo Lex, laudo improbus; at qui bservo Lex, contendo cum ille, 28. 4.

Liberal.

1. Beneficus animus efficio pinguis, & qui rigo, go etiam ipse, 11. 25.

Lips.

1. The *Lips* of the righteous feed many; bu
fools die for want of wiſdom, 10. 21.

2. The *Lips* of the righteous know what is a
ceptable; but the mouth of the wicked ſpeake
frowardneſs, 10. 32.

3. The *Lips* of the wiſe diſperſe knowledge
but the heart of the fooliſh doth not ſo, 15. 7.

4. In the *Lips* of him that hath underſtandin
wiſdom is found; but a rod is for the back of hi
that is void of underſtanding, 10. 13.

5. The words of a wiſe mans mouth are gra
cious; but the *Lips* of a fool will ſwallow up him
ſelf, *Eccl.* 10. 12.

6. Burning *Lips*, and a wicked heart, are li
a potſheard covered with ſilver droſs, 26, 23.

Lot.

1. The *Lot* is caſt into the lap; but the who
diſpoſing thereof is of the Lord, 16. 33.

2. The *Lot* cauſeth contention to ceaſe, a
parteth between the mighty, 18. 18.

Lye.

1. A wicked doer giveth heed to falſe lips; a
a *Lyar* giveth ear to a naughty tongue, 17. 4.

2. A *lying* tongue hateth thoſe that are afflicte
by it, and a flattering mouth worketh ruine, 2
28.

Lips.

1. Labium juſtus paſco multus; verò ſtultus orior præ dementia, 10. 21.
2. Labium juſtus experior quis ſum gratus; veos improbus loquor perverſus, 10. 32.

3. Labium ſapiens ſpargo ſcientia; autem anius ſtolidus facio non ita, 15 7.
4. Labium prudens ſapientia adſum; at virga m tergum demens, 10. 13.

5. Verbum ſapiens os ſum gratioſus; verò labiſtolidus abſorbeo ſui, *Eccl.* 10. 12.

6. Ardens labium, & impius cor, ſum ſimilis ſta obductus argenteus ſcoria, 26. 23.

Lot.

1. Sors conjicio in gremium; autem totus ratio ſum à Jehova, 16. 33.
2. Sors facio contentio ceſſo; & dirimo inter buſtus, 18. 18.

Lye.

1. Maleficus attendo ad falſus labium; & menadverto ad ærumnoſus lingua, 17. 4.
2. Mendax lingua odi ille qui attero ab ille; & ndus os perficio ruina, 26. 28.

3. Elatus

3. A proud look and a *lying* tongue, the Lo
hates, 6. 17.

4. He that ſpeaketh *lyes* ſhall not eſcape, 1
5, 6.

5. the *lying* tongue is but for a moment, 1
19.

6. *Lying* lips are an abomination to the Lor
but they that deal truly, are his delight, 12. 22.

7. A righteous man hateth *lying*, but a wick
man is loathſom, and cometh to ſhame, 13. 5.

8. The getting of treaſures by a *lying* tongue
vanity toſſed to and fro of them that ſeek deat
21. 6.

9. Remove far from me vanity and *lyes*, 30.

Mercy.

1. *Mercy* and truth preſerve the King, and h
throne is upholden in *Mercy*, 20. 28.

2. The *Merciful* man doth good to his ſou
but he that is cruel, troubleth his own fleſh, 11.1

3. He that deſpiſeth his neighbour ſinneth; b
he that hath *Mercy* on the poor, happy is he, 1
21.

Meſſenger.

1 A wicked *Meſſenger* falleth into miſchi
but a faithful Ambaſſador is health; 13. 17.

Elatus oculus & mendax lingua, Deus odi,
7.
. Qui loquor mendacium non evado, 19 5.
. Mendax lingua duro tantum ad momentum,
19.
. Mendax labium ſum abominatio Jehova,
em qui ago fideliter ſum is delectatio, 12.
. Juſtus odi mendacium; verò improbus ſum
dus, atque pudefio, 13. 5.
. Acquiſitio theſaurus per mendax lingua,
vanitas impulſus huc & illuc quærens mors,
6.
. Amoveo longè à me vanitas & mendacium,
8.

Mercy.

. Benignitas & fides cuſtodio Rex, & ille ſoli-
ſuſtento benignitas, 20. 28.
. Benignus vir benefacio ſuus anima; autem
delis, turbo ſuus caro, 11. 17.
. Qui contemno ſuus proximus pecco; autem
facio gratia pauper, beatus ſum ille, 14. 21.

Meſſenger.

. Improbus nuntius incido in malum; at fide-
egatus ſum ſalus, 13. 17.

2. As the cold of ſnow in the time of harv
ſo is a faithful *Meſſenger* to them that ſend hi
for he refreſheth the ſoul of his Maſter, 25. 13.

3. An evil man ſeeketh only rebellion ; the
fore a cruel *Meſſenger* ſhall be ſent againſt h
17. 11.

Money.

1. *Money* anſwereth all things, *Eccl.* 10. 19

Morrow.

1. Boaſt not thy ſelf of to *Morrow*, for th
knoweſt not what a day may bring forth, 27. 1.

Mouth.

1. A man ſhall eat good by the fruit of
Mouth ; but the ſoul of the tranſgreſſors ſhall
violence, *chap.* 13. 2.

2. A man ſhall be ſatisfied with good by t
fruit of his *Mouth*; and the recompence of a ma
hands ſhall be rendred to him, 12. 14.

3. A mans belly ſhall be ſatisfied with the fr
of his *Mouth* ; and with the encreaſe of his li
ſhall he be filled, 18 20.

4. He that keepeth his *Mouth*, keepeth his lif
but he that openeth wide his lips, ſhall have d
ſtruction, 13. 3.

5. By the bleſſing of the upright the City is e
alted ; but 'tis overthrown by the *Mouth* of t
wicked, 11. 11.

6. Th

Ut frigus nivalis tempus messis, ita ſum fidus
us mittens ipſe; nam reſtituo anima ſuus do-
us, 25. 13.

Malus quæro tantum rebellio; idcirco cru-
nuntius mitto in is, 17. 11.

Money.

Pecunia reſpondeo omnis res, *Eccl.* 10. 19.

Morrow.

Glorior ne de dies craſtinus, quia neſcio
dies pario, 27. 1.

Mouth.

Quiſque comedo bonum ex fructus ſuus
verò anima perfidioſus comedo violentia,

Vir ſatio bonum ex fructus ſuus Os; & re-
io ſuus manus reddo ille. 12. 14.

Quiſque venter ſatio fructus Os; & proven-
us labium ipſe ſatio, 18. 20.

Qui cuſtodio ſuus Os, conſervo ſuus vita;
i divarico ſuus labium invenio contritio,

enedictio rectus Urbs effero; autem deſtruo
probus, 11. 11.

6. The words of the wicked are to lie in w for blood; but the *mouth* of the upright sh deliver them, 12. 6.

7. Thou art ſnared by the words of thy mo thou art taken by the words of thy *mouth*, 6. 2

8. A fools *mouth* is his deſtruction, and his are the ſnare of his ſoul, 18. 7.

9. Suffer not thy *mouth* to cauſe thy fleſh ſin, *Eccl.* 5. 6.

Name.

1. A good *Name* is rather to be choſen t great riches; and loving favour rather than ſi and gold, 22. 1.

2. A good *name* is better than precious O ment; and the day of Death is better than the of ones Birth, *Eccl.* 7. 1.

3. The *name* of the Lord is a ſtrong Tow the righteous runneth into it and is ſafe, 18. 10

Naught.

1. It is *naught*, it is *naught*, ſaith the buy but when he is gone his way, then he boaſt 20. 14.

Neighbour.

1. Better is a *Neighbour* that is near, th Brother that is far off, 27. 10.

2. He that is void of wiſdom, deſpiſeth *Neighbour*, but a man of underſtanding holdeth peace, 11, 12.

6. Verbum improbus insidior sanguis; autem s rectus eripio ille, 12. 6.

7. Illaqueo à sermo tuus Os; capio sermo tuus s, 6. 2.

8. Stolidus Os sum is contritio, & is labium sum ndicula ille vita, 18. 7.

9. Permitto ne tuus Os ut facio tuus caro pec- o, *Eccl.* 5. 6.

Name.

1. Bonus nomen sum optatior amplus divitiæ; gratia melior argentum & aurum, 22. 1.

2. Bonus fama sum melior pretiosus unguen- m; & dies mors dies nativitas, *Eccl.* 7. 1.

3. Nomen Jehova sum robustus turris; justus curro ille & sum totus, 18. 10.

Naught.

1. Sum pessimus, sum pessimus, aio emptor; d quum digredior, tum glorior, 20. 14.

Neighbour.

1. Melior sum vicinus qui sum propinquus, fra- qui sum longinquus, 27. 10.

2. Qui careo sapientia sperno suus proximus, at prudens sileo, 11. 12.

3. Dico

3. Say not unto thy *Neighbour*, Go and com
again, and to morrow I will give; when thou ha
it by thee, 3. 28.

4. A man that flattereth with his *Neighbou*
ſpreadeth a Net for his feet, 29. 5.

5. As a mad man who caſteth firebrands, a
rows and death; ſo is the man that deceiveth h
Neighbour, and ſaith, Am I not in ſport? 2
18, 19.

Net.

1. In vain the *Net* is ſpread in the ſight of a
Bird, 1. 17.

News.

1. As cold water to a thirſty ſoul, ſo is go
News from a far Countrey, 25. 25.

Oppreſſion.

1. He that *oppreſſeth* the poor, reproacheth
Maker; but he that honoureth him, hath mer
on the poor, 14. 13.

2. A poor man that *oppreſſeth* the poor, is li
a ſweeping rain which leaveth no food, 28. 3.

3. *Oppreſſion* maketh a wiſe man mad, and a g
deſtroyeth the heart, *Eccl.* 7. 7.

4. The Prince that wanteth underſtanding
alſo a great *Oppreſſor*; but he that hateth co
touſneſs ſhall prolong his dayes, 28. 16.

3. Dico ne tuus proximus abeo deinde rever-
r, & cras do; quum ſum penes tu, 3. 28.

4. Vir qui blandior ſuus amicus, pando rete
o is, 29. 5.

5. Ut inſaniens qui jaculor fax, ſagitta, & le-
le; ita ſum ille qui decipio ſuus proximus, &
o, Nonne ludo? 26. 18, 19.

Net.

1. Fruſtra rete pandor ante oculus quivis ales,
17.

News.

1. Ut frigidus aqua feſſus anima, ita ſum bonus
litio è longinquus terra, 25. 25.

Oppreſſion.

1. Qui opprimo tenuis probo afficio is oppi-
; autem qui honoro hic facio gratia egens,
31.

2. Pauper vir qui opprimo tenuis, ſum ſimilis
rrens pluvia qui relinquo nullus panis, 28. 3.

3. Oppreſſio facio ſapiens inſanus, & donatio
do animus, *Eccl.* 7. 7.

4. Princeps qui careo intelligentia ſum durus
reſſor; autem qui odi quæſtus prolongo dies,
26.

5 I considered all the *Oppressions* that are don
under the Sun; and behold the tears of such
were *Oppressed*, and they had no comforter; and o
the side of the *Oppressor* there was power. Wher
fore I praised the dead which are already dea
more than the living which are yet alive, *Ec.* 4. 1.

6, If thou seest the *Oppression* of the poor, an
violent perverting of judgement and justice in
Province, marvel not at the matter; for he that
higher than the highest regardeth, and there
higher than they, *Eccl.* 5. 8.

Ox.

1. Where no *Oxen* are, the crib is clean; b
much encrease is by the strength of the *Ox*, 14.

Past.

1. That which hath been, is now; and th
which is to be, hath already been, and God req
reth that which is *Past*, *Eccl.* 3. 15.

Pit.

1. Whoso diggeth a *Pit* shall fall therein; a
he that rolleth a stone, it will return upon hi
26. 27.

2. Whoso causeth the righteous to go astray
evil wayes, he shall fall himself into his own P
but the upright shall have good things in posse
on, 28. 10.

3.

5. Considero omnis oppressio qui fio sub Sol; tem ecce lachrymæ is qui opprimo, & sum ille llus consolator; & penes opprimens sum vires. circo laudo mortuus qui sum jam mortuus præ us qui adhuc vivo, *Eccl.* 4. 1, 2.

6. Si video oppressio pauper, & violentus inter- rsio jus & justitia in provincia, miror ne de iste stitutum; nam qui sum altior altissimus observo, sum superior iste, *Eccl.* 5. 8.

Ox.

1. Ubi non Bos sum, præcepe sum mundus; em multus proventus sum vis Bos, 14. 4.

Past.

1. Is qui sum, sum jam; & qui sum futurus, sum, autem Deus repeto præteritus, *Eccl.* 3. 15.

Pit.

1. Qui fodio fovea decido in is; & qui devolvo is revertor in ipse, 26. 27.

2. Qui facio rectus vago in malus via decido in suus foveo; vero integer possideo bonus, 10.

3. He that diggeth a *Pit*, ſhall fall into it; an
whoſo breaketh a hedge, a Serpent ſhall bite hi
Eccl. 10. 8.

Poor.

1. He that loveth pleaſure ſhall be a po
man; he that loveth Wine and Oyl ſhall not
rich, 21. 17.

2. There is that withholdeth more than
meet, and it tendeth to *poverty*, 11 .24.

3. He that followeth after vain perſons, ſh
have *poverty* enough, 28. 19,

4. Be not among Wine-bibbers, amongſt
otous eaters of fleſh; for the drunkard and
glutton ſhall come to *poverty*; and drouſi
ſhall cloath a man with rags, 23. 20, 21.

5. Love not ſleep, leſt thou come to *pove*
open thine eyes, and thou ſhalt be ſatisfied w
bread, 20. 13.

6. Yet a little ſleep, a little ſlumber, a li
folding of the hands to ſleep; ſo ſhall thy *po*
ty come as one that travelleth, and thy want a
armed man, 24. 33, 34.

7. He that haſteneth to be rich, hath an
eye, and conſidereth not that *poverty* ſhall c
upon him, 28. 22.

8. The ranſom of a mans life are his rich
but the *poor* heareth not rebuke, 13. 8.

3. Qui fodio foſſa, cado in is; & qui perrumpo naceria, Serpens mordeo is, *Eccl.* 10. 8.

Pool.

1. Qui amo lætitia ſum egens vir; qui amo vi-um & unguentum non ſum dives, 21. 17.

2. Sum qui cohibeo plus æquus, & tendo ad e-ſtas, 11. 24.

3. Qui ſector vanus homo, ſatior paupertas, 8. 19.

4. Verſor ne inter ebrius, inter vorator caro; m ebrioſus & comeſator vergo ad pauperies; dormitatio induo homo pannunculus, 23. 20, 1.

5. Diligo ne ſomnus, ne advenio ad paupertas; erio tuus oculus, & ſatio panis, 20. 13.

6. Adhuc pauculus ſomnus, pauculus dormita-, pauculus complicatio manus ad dormito; Ita us paupertas advenio, ut viator & tuus egeſtus quam clypeatus vir, 24. 33, 34.

7. Qui accelero ad diteſco, habeo malignus ulus, & ignoro inopia obvenio ſui, 28. 22.

8. Redemptura vir vita ſum ſuus divitiæ; at per audio non increpatio, 13. 8.

9. There is that maketh himſelf rich, yet hat
nothing; there is that maketh himſelf *poor*, y
hath great riches, 13. 7.

10. The deſire of a man is his kindneſs; an
a *poor* man is better than a lyar, 19. 22.

11. Better is the *poor* that walketh in his u
rightneſs, than he that is perverſe in his waye
though he be rich, 28. 6.

12. Wealth maketh many friends; but t
poor is ſeparated from his neighbour, 19. 4.

13. All the brethren of the *poor* do hate hi
how much more do his friends go far from hi
He purſueth them with words, yet they are wa
ting to him, 19. 7.

14. The *poor* is hated even of his neighbo
14. 20.

15. The rich ruleth over the *poor*, and the b
rower is ſervant to the lender, 22. 7.

16. The *poor* uſeth entreaty; but the rich
ſwereth roughly, 18. 23.

17. There are a generation whoſe teeth ar
Swords, their jaw teeth as knives, to devour
poor from the earth, and the needy from amo
men, 30. 14.

18. Rob not the *poor* becauſe he is *poor*; nei
oppreſs the afflicted in the gate, 22. 22.

19. He that oppreſſeth the *poor* to encrea
riches, and he that giveth to the rich, ſhall ſu
come to want, 22. 16.

20. W

9. Sum qui jacto ſui dives, tamen habeo nihil ; m qui fingo ſui pauper, tamen habeo amplus bſtantia, 13. 7.

10. Deſiderium homo ſum ipſe benignitas ; & auper ſum melior mendax, 19. 22.

11. Melior ſum pauper ambulans in ſuus inte- itas ille, qui ſum perverſus in ſuus iter quamvis m dives, 28. 6.

12. Subſtantia addo multus amicus ; autem te- is disjungo a ſuus proximus, 19. 4.

13. Omnis frater pauper odi ille quanto magis, ſocius abſum procul ab ille. Perſequor ille ver- m tamen ille non remaneo, 19. 7.

14. Pauper deteſto etiam a ſuus proximus, 14. 20.

15. Dives dominor in pauper, & mutuans ſum rvus dans mutuum, 22. 7.

16. Pauper eloquor ſupplicatio ; autem dives quor aſpere, 18. 23.

17. Sum generatio qui dens ſum ut gladius, & molaris dens ut culter, ad conſumo pauper è rra & egens ab homo, 30. 14.

18. Diripio ne tenuis eo quod ſum tenuis; neq; ntero pauper in porta, 22. 22.

19. Qui opprimo tenuis ut amplifico ſuus res, qui do dives, certe devenio ad egeſtas, 22. 16.

20. Whoſo mocketh the *poor*, reproacheth hi
Maker; and he that is glad at calamities, ſhall no
be unpuniſhed, 17. 5.

21. The rich and *poor* meet together; th
Lord is the maker of them both, 22. 2.

22. He that hath pitty on the *poor*, lendeth t
the Lord; and that which he hath given will h
pay again, 19. 17.

23. The righteous conſidereth the cauſe of t
poor; but the wicked regardeth not to know
29. 7.

24. He that hath a bountiful eye ſhall be ble
ſed; for he giveth of his bread to the *poor*, 22.

25. whoſo ſtoppeth his ear at the cry of t
poor, he alſo ſhall cry himſelf and not be hear
21. 13.

26. Open thy mouth, judge righteouſly, ple
the cauſe of the *poor* and needy, 31. 9.

Portion.

1. Give a *portion* to ſeven, and alſo
eight; for thou knoweſt not what evil ſh
come upon the earth, *Eccl*, 11. 12.

Praiſe.

1. As the fining pot for Silver, and the furn
for Gold, ſo is a man to his *praiſe*, 27 21.

2 Let an other man *praiſe* thee, and not t
own mouth; a ſtranger, and not thy own l
27. 2.

20. Qui ſubſanno pauper, convitior is opi-
ex ; & qui delector calamitas, non ſum impunis,
7 5.

21. Divis & pauper occurro nna ; Jehova ſum
Creator uterque, 22. 2.

22. Qui largior pauper mutuo Jehova ; & qui
lo ille rependo, 19. 17.

23. Juſtus cognoſco cauſa tenuis ; at impro-
ous animadverto non ut cognoſco, 29 7.

24. Qui habeo benignus oculus benedico ;
nam do de ſuus panis tenuis, 22. 9.

25. Qui obturo ſuus auris a clamor tenuis,
tiam clamo ipſe at non exaudio, 21. 13.

26. Aperio tuus os, judico juſtè & ago cauſa
pauper & egens, 31. 9.

Portion.

1. Do pars ſeptem, aut etiam octo ; nam neſ-
cio quis malum ſum futurus ſuper terra, *Eccl.*

Praiſe.

1. Sicut conflatorius vas argentum, & catinus
aurum, ira ſum vir ſecundnm ſuus laus, 27. 21.

2. Extraneus laudo tu, autem non tuus os ; a-
lienus, autem non tuus labium, 27. 2.

Tride

Pride.

1. Only by *pride* cometh contention, but with the well-adviſed is wiſdom, 13. 10.

2. When *pride* cometh, then cometh ſhame, but with the lowly is wiſdom, 11. 2.

3. An high look, a *proud* heart, and the plowing of the wicked is ſin, 21. 4.

4. Every one that is *proud* in heart, is an abomination to the Lord: though hand joyn in hand he ſhall not be unpuniſhed, 16. 5.

5. He that is of a *proud* heart, ſtirreth up ſtrife; but he that putteth his truſt in the Lord ſhall be made fat, 28. 25.

6. Better is the end of a thing than the beginning thereof; and the patient in ſpirit, than the *proud* in ſpirit, *Eccl.* 7. 8.

7. *Proud* and hauty ſcorner is his name, who dealeth in proud wrath, 21. 24.

Prudent.

1. A *Prudent* man concealeth knowledge, but the heart of fools proclaimeth fooliſhneſs, 12. 23.

2. The wiſdom of the *Prudent* is to underſtand his way, 14. 8,

3. The wiſe in heart ſhall be called *Prudent*, and the ſweetneſs of the lips encreaſeth learning, 16. 21.

4. A *Prudent* man foreſeeth the evil, and hideth himſelf; but the ſimple paſs on and are puniſhed, 22. 3.

5. The

Pride.

1. Solus ſuperbia prodeo jurgium, at penes conſultus ſum ſapientia, 13. 10.

2. Quum ſuperbia advenio, tum ignominia evenio; autem apud modeſtus ſum ſapientia, 11. 2.

3. Elatus oculus, & ſuperbus cor, & a ratio improbus ſum peccatum, 21. 4.

4. Omnis altus animus ſum abominatio Jehova; licit vis conjungor, non ſum impunitus, 6. 5.

5. Qui ſum ſuperbus animus miſceo contentio; autem qui confido Jehova efficior pinguis, 28. 25.

6. Melior ſum finis res principium is; & longanimis quam elatus animus, *Eccl.* 7. 8.

7. Superbus & contumax, deriſor ſum ipſe nomen, qui ago cum ſuperbus excandeſcentia, 21. 24.

Prudent.

1. Callidus homo tego ſcientia, autem animus ſtolidus proclamo ſtultitia, 12. 23.

2. Sapientia aſtutus ſum conſidero ſuus via, 14. 8.

3. Sapiens animus voco prudens; autem ſuavitas labium addo ſcientia, 16. 21.

4. Aſtutus prævideo malum, & abſcondo ſui; autem fatuus tranſeo & mulcto, 22. 3.

5. Fa-

5. The ſimple believeth every word, but th *prudent* looketh well to his going, 14. 15.

Prince.

1. Delight is not ſeemly for a fool; much le for a ſervant to rule over a *Prince*, 19. 10.

2. Many will entreat the favour of the *Prince* and every man is a friend to him that giveth gifts 19. 6.

3. By long forbearing is a *Prince* perſwaded 25. 15.

Proclaim.

1. Moſt men will proclaim every one his ow goodneſs; but a faithful man, who can find 20. 6.

Quiet.

1. Whoſo hearkens to wiſdom ſhall dwell ſafe ly, and ſhall be *quiet* from fear of evil, 1. 33.

2. Better is a dry morſel and *quietneſs* there with, than a houſe full of Sacrifices with ſtrife 17. 1.

3. Better is a handful with *quietneſs*, than bot the hands full with travel and vexation of ſpirit Eccl. 4. 6.

Rebuke.

1. Open *Rebuke* is better than ſecret love 27. 5.

2. A ſcorner heareth not *Rebuke*, 13. 1.

3. T

5. Fatuus credo omnis verbum, autem aſtutus dverto ad ſuus greſſus, 14. 15.

Prince.

1. Oblectatio non decet ſtultus; multo mi-us ſervus dominor in Princeps, 19. 10.

2. Multus precor favor Princeps, & quiſque um amicus vir dans munus, 19. 6.

3. Longanimitas ductor pellicio, 25, 15.

Proclaim.

1. Plurimus homo prædico quiſque ſuus benig-itas; autem verax vir, quis invenio? 20. 6.

Quiet.

1. Quicunque auſculto ſapientia habito ſecurè, & ſum tranquillus a pavor malum, 1. 33.

2. Melior ſum ſiccus buccea & tranquillitas um is, quam domus plenus ſacrificium cum con-entio, 17 1.

3. Melior ſum plenus volo cum quies, quam mbo pugnus plenus cum moleſtia & afflictio piritus, *Eccl.* 4. 6.

Rebuke.

1. Manifeſtus correptio ſum melior occultus mor, 27. 5.

2. Deriſor auſculto non increpatio, 13. 1.

3. Ille

3. To them that *rebuke* the wicked ſhall be delight; and a good bleſſing ſhall come upon them, 24. 25.

4. He that reproveth a ſcorner, getteth to himſelf ſhame; and he that *rebuketh* a wicked man getteth himſelf a blot, 9. 7.

5. He that *rebuketh* a man, afterwards ſhall find more favour, than he that flattereth with his tongue, 28. 23.

Recompence.

1. Say not, I will *recompence* evil; but wait on the Lord and he ſhall ſave thee, 20. 22.

Reprover.

1. As an Ear-ring of Gold, and an Ornament of fine Gold; ſo is a wiſe *Reprover* to an obedient Ear, 25. 12.

2. The Rod and *Reproof* give wiſdom, 29. 15.

3. *Reproofs* of inſtruction are the way of life, 6. 23.

4. He that heareth *Reproof*, getteth underſtanding, 15. 32.

5. The ear that heareth the *Reproof* of life abideth among the wiſe, 15. 31.

6. *Reprove* one that hath underſtanding, and he will underſtand knowledge, 19. 25.

7. *Reprove* not a ſcorner, leſt he hate thee; rebuke a wiſe man, and he will love thee, 9. 8.

8. He that refuſeth *Reproof*, erreth, 10. 17.

9. H

3. Ille qui corripio improbus ſum amænitas; & onus benedictio obvenio is, 24. 25.

4. Qui erudio deriſor, recipio ſui ignominia; qui corripio improbus recipio ſui convitium, 7.

5. Qui corripio homo, poſtea conſequor maior gratia, quam qui blandior lingua, 28. 23.

Recompence

1. Ne dico, rependo malum; autem expecto hova & ſervo tu, 20. 22.

Reprover.

1. Velut monile aureus, & ornamentum ex ingnis aurum; ita ſum ſapiens reprehenſor auiltans auris, 25. 2.

2. Virga & correptio do ſapientia, 29. 15.

3. Correctio eruditio ſum via vita, 6. 23.

4. Qui obſervo correptio, poſſideo intelligen, 15, 32.

5. Auris auſcultans correptio vita, commoror er ſapiens, 15. 31.

6. Corripio ille qui poſſideo prudentia, & inligo ſcientia, 19. 25.

7. Corripio ne deriſor ne odi tu; corripio ſaens, & amo tu, 9. 8.

8. Qui derelinquo correptio, erro, 10. 17.

9. He that hateth *reproof*, is brutiſh, and ſha
die, 21. 1. & 15. 10.

10. He that being often *reproved* hardneth hi
neck; ſhall ſuddenly be deſtroyed, and that with
out remedy, 29. 1.

Reſpect.

1. It is not good to have *reſpect* of perſons i
ju gment, 24. 23.

2. To have *reſpect* of perſons, is not good
for, for a piece of bread that man will tranſgre
28. 21.

Rich.

1. Labour not to be *rich*; ceaſe from th
own underſtanding, 23. 4.

2. *Riches* profit not in the day of wrath; b
righteouſneſs delivereth from death, 11. 4.

3. Wilt thou ſet thine eyes upon that which
not? for *riches* certainly make themſelves wing
they flee away as an Eagle towards Heaven, 23

4. *Riches* are not for ever, and doth the Crow
endure to every generation? 27. 24.

5. The ſleep of the labouring man is ſwe
whether he eat little or much: but the abundan
of the *rich* will not ſuffer him to ſleep, *Eccl.* 5.

6. A faithful man ſhall abound with bleſſing
but he that maketh haſte to be *rich*, ſhall not
innocent, 28. 2 .

9. Qui odi correptio, ſum brutus, & morior; 12. 1. & 15. 10.

10. Vir qui ſæpius correptus, obduro ſuus cervix; repentè confringo idque ſine curatio, 29. 1.

Reſpect.

1. Non ſum bonus agnoſco perſona in judicium, 24. 23.

2. Agnoſco perſona non ſum bonus; nam propter bucca panis ille vir deficio, 28. 21.

Rich.

1. Laboro ne ut diteſco, deſiſto à tuus prudentia, 23. 4.

2. Divitiæ non proſum dies furor; autem justitia eripio à mors, 11. 4.

3. Figo oculus in ille qui ſum non? enim opes arte comparo ſui ala, ut Aquila verſus Cœlum, 23. 5.

4. Divitiæ ſum non in ſeculum, & an corona ſæneo in quique generatio? 27. 24.

5. Somnus laborans ſum dulcis, ſive comedo parum ſive multum: autem ſaturitas dives non dimitto is ut dormio, *Eccl.* 5. 12.

6. Fidelis vir abundo benedictio; at qui præcipito ad diteſco non ſum innocens, 28. 20.

7. He that trusteth in his *Riches* shall falls but the righteous shall flourish as a branch, 11. 28.

8. The *Rich* mans wealth is his strong City and as an high wall in his own conceit. The destruction of the poor is their poverty, 18. 11. & 10. 15.

9. The *Rich* hath many friends, 14. 20.

10. Give me neither poverty nor *Riches*: feed me with food convenient for me, 30. 8.

11. There is a sore evil that I have seen under the Sun, namely, *Riches* kept for the owners thereof to their hurt. But those *Riches* perish by evil travel; and he begetteth a Son, and there is nothing in his hand, *Eccl.* 5. 13, 14.

12. A man to whom God hath given *Riches*, wealth and honour, so that he wanteth nothing for his soul of all that he desireth; yet God giveth him not power to eat thereof, but a stranger eateth it: this is vanity, and it is an evil disease, *Eccl.* 6.

13. By knowledge shall the chambers be filled with all precious and pleasant *Riches*, 24. 4.

Righteous.

1. The *Righteous* is more excellent then his neighbour; but the way of the wicked seduceth them, 12. 26.

2. The mouth of a *Righteous* man is a well of life; but violence covereth the mouth of the wicked, 10. 11.

3. T

7. Qui confido ſuus divitiæ decido; at juſtus efloreſco tanquam ramus, 11. 28.

8. Dives ſubſtantia ſum is munitus Urbs, & tanquam editus murus in ipſe cogitatio. Contritio tenuis ſum is paupertas, 18. 11. & 10. 15.

9. Dives habeo multus amicus, 14. 20.

10. Do ego nec paupertas nec divitiæ: alo ego cibus conveniens ego, 30. 8.

11. ſum magnus malum qui video ſub Sol, ſcilicet, divitiæ aſſervatus dominus ſuus in ipſe malum: At ille divitiæ pereo malus occupatio; & gigno Filius & ſum nihil in is manus, *Eccl.* 5. 13, 14.

12. Vir qui Deus do divitiæ, facultas & honor, adeo ut deſtituor nullus res pro ſuus anima ex omnis qui concupiſco; tamen Deus facio is non copia comedo ex ille, ſed alienus comedo ille: hic ſum vanitas, & malus ægritudo, *Eccl.* 6. 2.

13. Scientia penetrale impleo omnis pretioſus & amænus opes, 24. 4.

Righteous.

1. Juſtus ſum excellentior ſuus proximus; at via improbus ſeduco is, 12. 16.

2. Os juſtus ſum ſcaturigo vita; at violentia obtego os improbus, 10. 11.

7. He that truſteth in his *Riches* ſhall fall: but the righteous ſhall flouriſh as a branch, 11. 28.

8. The *Rich* mans wealth is his ſtrong City and as an high wall in his own conceit. The deſtruction of the poor is their poverty, 18. 11. 10. 15.

9. The *Rich* hath many friends, 14. 20.

10. Give me neither poverty nor *Riches*: feed me with food convenient for me, 30. 8.

11. There is a ſore evil that I have ſeen under the Sun, namely, *Riches* kept for the owners thereof to their hurt. But thoſe *Riches* periſh by evil travel; and he begetteth a Son, and there is nothing in his hand, *Eccl.* 5. 13, 14.

12. A man to whom God hath given *Riches*, wealth and honour, ſo that he wanteth nothing for his ſoul of all that he deſireth; yet God giveth him not power to eat thereof, but a ſtranger eateth it: this is vanity, and it is an evil diſeaſe, *Eccl.*

13. By knowledge ſhall the chambers be filled with all precious and pleaſant *Riches*, 24. 4.

Righteous.

1. The *Righteous* is more excellent than his neighbour; but the way of the wicked ſeduceth them, 12. 26.

2. The mouth of a *Righteous* man is a well of life; but violence covereth the mouth of the wicked, 10. 11.

3.

7. Qui confido ſuus divitiæ decido; at juſtus efloreſco tanquam ramus, 11. 28.

8. Dives ſubſtantia ſum is munitus Urbs, & tanquam editus murus in ipſe cogitatio. Contritio enuis ſum is paupertas, 18. 11. & 10. 15.

9. Dives habeo multus amicus, 14. 20.

10. Do ego nec paupertas nec divitiæ: alo ego ibus conveniens ego, 30. 8.

11. ſum magnus malum qui video ſub Sol, ſcilicet, divitiæ aſſervatus dominus ſuus in ipſe malum. t ille divitiæ pereo malus occupatio; & gigno Fius & ſum nihil in is manus, *Eccl.* 5. 13, 14.

12. Vir qui Deus do divitiæ, facultas & honor, deo ut deſtituor nullus res pro ſuus anima ex omis qui concupiſco; tamen Deus facio is non copia omedo ex ille, ſed alienus comedo ille: hic ſum anitas, & malus ægritudo, *Eccl.* 6. 2.

13. Scientia penetrale impleo omnis pretioſus & amænus opes, 24. 4.

Righteous.

1. Juſtus ſum excellentior ſuus proximus; at via mprobus ſeduco is, 12. 16.

2. Os juſtus ſum ſcaturigo vita; at violentia btego os improbus, 10. 11.

3. The lips of the *righteous* feed many, but fools die for want of wisdom, 10. 21.

4. The slothful covet all the day long, but the *righteous* giveth and spareth not, 21. 26.

5. When the *righteous* are in authority, the people rejoyce; but when the wicked beareth rule, the people mourn, 29. 2.

6. In the transgression of an evil man there is a snare; but the *righteous* doth sing and rejoyce, 29. 6.

7. When *righteous* men rejoyce, there is great glory; but when the wicked rise, a man is hidden, 28. 12.

8. When it goeth well with the *righteous*, the City rejoyceth; and when the wicked perish, there is shouting, 11. 10.

9. A *righteous* man regardeth the life of his Beast; but the tender mercies of the wicked are cruel, 12. 10.

10. He that speaketh truth, sheweth forth *righteousness*; but a false witness deceit, 12. 17.

11. A *righteous* man wisely considereth the house of the wicked; but God overthroweth the wicked for their wickedness, 21. 12.

12. The wicked flee when no man pursueth: but the *righteous* are bold as a Lyon, 28. 1.

13. The way of a sloathful man is as a hedge of thorns; but the way of the *righteous* is made plain, 15. 19.

14. The

3. Labium Juſtus paſco multus, verò ſtultus morior prædementia, 10. 21.

4. Piger deſidero totus dies, verò Juſtus do neque parco, 21. 16.

5. Quum juſtus impero populus lætor; autem quum improbus dominor, populus ſuſpiro, 29. 2.

6. Defectio malus vir in ſum tendicula; autem juſtus canto & lætor, 29. 6.

7. Quum juſtus exultor, ſum amplus ornatus; autem quum improbus erigor homo occulto, 28. 12.

8. Quum benefit juſtus Urbs exulto, & quum improbus pereo exerceor cantus, 11. 10.

9. Juſtus curo vita ſuus jumentum; autem miſeratio improbus ſum crudelis, 12. 10.

10. Qui loquor veritas, indico juſtitia; autem falſus teſtis dolus, 12. 17.

11. Juſtus prudentur conſidero domus improbus, at Deus everto improbus propter ille impietas, 21. 12.

12. Improbus fugio nemo perſequens; autem juſtus ſum audax tanquam Leo, 28. 1.

13. Via piger ſum ſepimentum ſpina; autem iter rectus planus, 15. 19.

14. The fruit of the *Righteous* is a tree of life; and he that winneth ſouls, is wiſe, 11.30.

15. The labour of the *righteous* tendeth to life; the fruit of the wicked to ſin, 10. 16.

16. The wicked deſireth the net of evil men: but the root of the *righteous* yieldeth fruit, 12. 12.

17. The fear of the wicked it ſhall come upon him; but the deſire of the *righteous* ſhall be granted, 10. 24.

18. The Lord is far from the wicked; but he heareth the prayer of the *righteous*, 15. 29.

19. The *righteous* is delivered out of trouble, and the wicked cometh in his ſtead, 11. 8.

20. The wicked ſhall be a ranſome for the *righteous*; and the tranſgreſſor for the upright, 21. 18.

21. Behold the *righteous* ſhall be recompenced in the earth; much more the wicked and the ſinner, 11. 31.

22. When the wicked are multiplied, tranſgreſſion encreaſeth; but the *righteous* ſhall ſee their fall, 29. 16.

23. Evil purſueth ſinners; but to the *righteous* good ſhall be repayed, 13. 21.

24. The *righteous* man eateth to the ſatisfying of his ſoul; but the belly of the wicked ſhall want, 13. 25.

25. Th

14. Fructus juſtus ſum arbor vita; & qui capio anima, ſum ſapiens, 11. 30.

15. Labor juſtus tendo in vita; proventus improbus ſum peccatum, 10. 16.

16. Improbus deſidero rete malus: ſed radix juſtus do fructus, 12. 12.

17. Timor improbus evenio is; autem deſiderium juſtus do, 10. 24.

18. Jehova abſum procúl ab improbus; autem exaudio oratio juſtus, 15. 29.

19. Juſtus libero ex anguſtia, & improbus devenio in is locus, 11. 8.

20. Improbus ſum redemptio pro juſtus; & per fidus pro rectus, 21. 18.

21. En juſtus remunero in terra; multo magis improbus & peccator, 11. 31.

22. Quum improbus creſco defectio creſco; verò juſtus video is caſus, 29. 16.

23. Malum inſector peccator; autem juſtus bonum compenſo, 13. 21.

24. Juſtus comedo ad ſatietas tuus anima; autem venter improbus egeo, 13. 25.

25. The Lord will not ſuffer the *righteous* to famiſh; but he caſteth away the ſubſtance of the wicked, 10. 3.

26. As the wirlwind paſſeth, ſo is the wicked no more; but the *righteous* is an everlaſting foundation, 10.25.

27. The *righteous* ſhall never be removed; but the wicked ſhall not inhabit the earth, 10. 30.

28. A man ſhall not be eſtabliſhed by wickedneſs; but the root of the *righteous* ſhall not be moved, 12. 3.

29. The light of the *righteous* rejoyceth; but the lamp of the wicked ſhall be put out, 13. 9.

30. The way of the wicked is an abomination to the Lord; but he loveth him that followeth after *righteouſneſs*, 15. 9.

31. Better is a little with *righteouſneſs*, than great revenues without right, 16. 8.

32. *Righteouſneſs* exalteth a Nation; but ſin is a reproach to any people, 14. 34.

33. Treaſures of wickedneſs profit nothing; but *righteouſneſs* delivereth from death, 10. 2.

34. The wicked worketh a deceitful work; but to him that ſoweth *righteouſneſs*, ſhall be a ſure reward, 11. 18.

35. The *righteouſneſs* of the perfect ſhall direct his way; but the wicked ſhall fall by his own wickedneſs, 11. 5.

25. Jehova non ſino juſtus eſurio; autem de-
llo ſubſtantia improbus, 10. 3.

26 Ut turbo tranſeo, ſic exiſto improbus non
plius verò juſtus ſum perpetuus fundamentum,
. 25.
27. Juſtus nunquam dimoveo; verò improbus
n habito terra, 10. 30.
28. Homo non ſtabilio improbitas; autem ra-
juſtus non dimoveo, 12. 3.

29. Lux juſtus lætor, at lucerna improbus ex-
guo, 13. 9.
30. Via improbus ſum abominatio Jehova;
em diligo is qui ſector juſtitia, 15. 9.

31. Melior ſum parum cum juſtitia, quam am-
ſimus proventus ſine jus, 16. 8.
32. Juſtitia exalto gens; autem peccatum ſum
brum omnis populus, 14. 34.
33. Theſaurus improbitas pro ſum non; ſed ju-
a eripio à mors, 10. 2.
34. Improbus facio fallax opus; verò ſerens ju-
a ſum fidus merces, 11. 18.

35. Juſtitia integer dirigo is via; at improbus
cido ſuus improbitas, 11. 5.

36. In the way of *Righteouſneſs* is life, and
the path-way thereof is no death, 12. 28.

37. *Righteouſneſs* keepeth him that is upri
in the way; but wickedneſs overthroweth
ſinner, 13. 6.

38. As *Righteouſneſs* tendeth to life; ſo he t
purſueth evil, purſueth it to his own death, 11.

39. Lay not wait (O wicked man) againſt
dwelling place of the *righteous*; ſpoil not
reſting-place, 24. 15.

40. A *righteous* man falling down before t
wicked, is as a troubled fountain, and a corr
ſpring, 25. 26.

41. He that ſaith to the wicked, Thou art *ri*
teous; him ſhall the people curſe, Nations ſh
abhor him, 24. 24.

42. Be not *righteous* overmuch, neither m
thy ſelf over-wiſe; why ſhouldeſt thou deſt
thy ſelf? *Eccl.* 7. 16.

43. All things are alike to all; there is one ev
to the *righteous*, and to the wicked; to the go
and to the clean, and to the unclean, *Eccl.* 9.

Rule.

1. He that *ruleth* over his own ſpirit, is bet
than he that taketh a City, 16. 32.

2. He that hath no *rule* over his own ſpirit
like a City that is broken, and without walls,
28.

3. Th

6. In iter juſtitia ſum vita, & in ſemita is ſum mors, 12. 28.

7. Juſtitia cuſtodio integer in via; verò im-bitas perverto peccator, 13. 6.

8. Ut juſtitia tendo ad vita, ſic qui ſector ma- ſector ad ſuus mors, 11. 19.

9. Ne inſidior (O improbus) habitaculum ju- ; devaſto ne is accubitus, 24. 15.

10. Juſtus cadens coram improbus ſum, ut turbatus fons, & corruptus ſcaturigo, 25. 26.

11. Qui dico improbus, tu ſum juſtus; is po- us ex error, natio deteſtor. 24. 24.

12. Ne ſum juſtus nimium, nec ſimulo tu ni- m ſapiens; quare perdo tu ipſe? *Eccl.* 7.16.

13. Omnis evenio æque omnis; ſum idem e- tus juſtus & improbus, bonus, & mundus & mundus, *Eccl.* 9. 2.

Rule.

1. Qui dominor in ſuus animus, ſum melior is capio civitas, 16. 32.

2. Qui habeo nullus imperium in ſuus ſpiritus, n ſimilis Civitas diſruptus, & abſque murus, 28.

3. Sum

3. There is a time when one man *ruleth* ove nother to his own hurt, *Eccl.* 8. 9.

4. As a roaring Lyon, and a ranging Bear is a wicked *ruler* over the poor people, 28. 15.

5. If a *ruler* hearken to lies, all his ſerva are wicked, 29. 12.

6. If the ſpirit of the *ruler* riſe up againſt th leave not thy place; for yielding pacifieth gr offences, *Eccl.* 10. 4.

7. Be not deſirous of the dainties of the *rul* for they are deceitful meats, 23. 3.

Sacrifice.

1. The *Sacrifice* of the wicked is an abomi tion to the Lord; but the prayer of the upri is his delight, 15. 8.

2. The *Sacrifice* of the wicked is an abomi tion; how much more when he bringeth it w a wicked mind? 21. 27.

3. To do juſtice and judgment, is more acce table to the Lord than *Sacrifice*, 21. 3.

Safety.

1. The Horſe is prepared againſt Battel; b *Safety* is of the Lord, 21. 31.

Scorn.

1. A *Scorner* ſeeketh wiſdom, and findeth it no but knowledg is eaſie to him that underſtandet 14. 6.

. Sum tempus quid homo dominor in homo
lle malum, *Eccl.* 8. 9.
. Ut rugiens Leo, & discursans Ursus; ita
improbus Dominator in tenuis populus, 28.

. Si dominator attendo mendacium, omnis is
ister sum improbus, 29. 12.
. Si spiritus Dominator effero se contra tu,
ro ne tuus locus; nam submissio sedo magnus
catum, *Eccl.* 10. 4.
. Ne sum avidus cupediæ rector; enim sunt
dax cibus, 23. 3.

Sacrifice.

. Sacrificium improbus sum abominatio Jeho-
autem oratio rectus sum is oblectatio, 15. 8.

Sacrificium improbus sum abominatio, quan-
agis quum offero ille sceleratus animus? 21.

Exerceo justitia & jus, sum magis dilectus
va quam Sacrificium, 21. 3.

Safety.

Equus apto ad prælium; sed salus sum à Je-
, 21. 31.

Scorn.

Derisor quæro sapientia, nec invenio; autem
tia sum facilis prudens, 14. 6.

2. Derisor

2. A *Scorner* loveth not him that reproveth h
neither will he go unto the wise, 15. 12.

3. Cast out the *Scorner*, and contention s
go out, yea, strife and reproach shall cease, 22

4. A *Scornful* man bringeth a City into a sna
but wise men turn away wrath, 29. 8

5. Smite a *Scorner*, and the simple will bew
19. 25.

6. When the *Scorner* is punished, the simpl
made wise; and when the wise is instructed,
receiveth knowledge, 21. 11.

7. The Lord *scorneth* the *Scorner*, but giv
grace to the lowly, 3. 34.

8. The *Scorner* is an abomination to men, 2

Season.

1. To every thing there is a *Season*; and t
very purpose there is time and judgment, *Eccl.*
& 8 6.

Seed.

1 In the morning sow thy *Seed*, and in
evening withhold not thy hand; for thou kno
est not, *&c. Eccl.* 11. 6.

Silver.

1. He that loveth *Silver*, shall not be satis
with *Silver*; and he that loveth abundance,
encrease, *Eccl.* 5. 10.

So

2. Deriſor non diligo ille qui corripio ipſe, nec eo ſapiens, 15. 12.
3. Ejicio deriſor, ſimul contentio ex eo; imo igium & ignominia ceſſo, 22. 10.
4. Deriſor duco Urbs in inſidiæ; at ſapiens a- rto ira, 29. 8.
5. Percutio deriſor, & fatuus caveo, 19. 25.

6. Quum deriſor mulcto fatuus reſipiſco; & um ſapiens inſtruo percipio ſcientia, 21. 11.

7. Deus derideo deriſor, autem do gratia man- etus, 3. 34.
8. Deriſor ſum abominatio homo, 24. 9.

Seaſon.

1. Quiſque res ſum occaſio; & quiſque volun- ſum tempus & ratio, *Eccl.* 3. 1. & 8. 6.

Seed.

1. Mane ſero tuus ſemen, & veſpere ne remitto us manus; nam ignoro, *&c. Eccl.* 11. 6.

Silber.

1. Qui amo pecunia, non ſatior pecunia: & i amo abundantia, cum proventus, *Eccl.* 5. 10.

Ser=

Servant.

1. Accuſe not a *Servant* unto his Maſter, l
he curſe thee, and thou be found guilty, 30, 10.

2. A wiſe *Servant* ſhall have rule over a S
that cauſeth ſhame, and ſhall have part of the i
heritance among the Brethren, 17. 2.

3. The Kings favour is towards a wiſe *Serva*
but his wrath is againſt him that cauſeth ſha
14. 35.

4. He that delicately bringeth up his *Serv*
from a child, ſhall have him become his Son at t
length, 29. 21.

5. When a *Servant* reigneth, the earth is d
quieted, 30. 21. 22.

Slothful.

1. A *ſlothful* man ſaith, There is a Lion in t
ſtreets, I ſhall be ſlain in the ſtreet, 26 13.

2. A *ſlothful* man hideth his hand in his boſo
and it grieveth him to bring it unto his mouth
gain, 26. 15.

3. The *Sluggard* is wiſer in his own conce
than ſeven men that can render a reaſon, 26, 16.

4. As a door turneth upon the hinges, ſo do
a *ſlothful* man upon his bed, 26. 14.

5. The deſire of the *ſlothful* killeth him, f
his hands refuſe to labour, 21. 25.

6. The way of the *ſlothful* man is a hedge
thorns, 15. 19.

7. I

Servant.

1. Ne accuſo ſervus apud ſuus dominus, ne ma-
ico tu, & peragor reus, 30. 10.
2. Intelligens ſervus dominor in Filius pudefa-
ns, & partior poſſeſſio inter frater, 17. 2.

3. Rex benevolentia ſum erga intelligens ſer-
; autem is furor ſum contra pudefaciens, 14.

4. Qui delicatè educo ſervus à pueritia, reddo
ilius tandem, 29. 21.

5. Quum ſervus regno terra commoveo, 30. 21,

Slothful.

1. Piger dico ſum Leo in via, occido in platëa;
13.
2. Piger condo ſuus manus in ſuus gremium,
dolet ille reduco is ad ſuus os, 26. 15.

3. Piger ſum ſapientior in ſuus oculus, quam
tem vir qui poſſum reddo ratio, 26. 16.
4. Ut janua circumagor in cardo, ita piger in
s lectus, 26. 14.
5. Deſiderium piger occido, is quia is manus
uo laboro, 21. 25.
6. Via piger ſum ſepimentum ſpina, 15. 19.

7. He that is *ſlothful* in his work, is brother
him that is a great waſter, 18.9.

8. I went by the Field of the *ſlothful*, and
the Vineyard of the man void of underſtandi
and low it was all grown over with thorns,
nettles had covered the face thereof, and the ſto
wall thereof was broken down, 24. 30. 31.

9. By much *ſlothfulneſs* the building decay
and through idleneſs of the hands the houſe dr
peth through, *Eccl* 10. 18.

10. *Slothfulneſs* caſteth into a deep ſleep,
an idle ſoul ſhall ſuffer hunger, 19. 15.

11. The *Sluggard* will not plough by reaſo
cold; therefore ſhall he beg in harveſt, and
nothing, 20. 4.

12. As vinegar to the teeth, and as ſmoak to
eyes; ſo is a *ſluggard* to them that ſend him,
26.

Spirit.

1. The *Spirit* of a man is the Candle of
Lord, ſearching all the inward parts of the b
20. 27.

2. Who knoweth the *Spirit* of a man that
eth upward, and the *Spirit* of the beaſt that go
downward to the Earth? *Eccl.* 3. 21.

3. As thou knoweſt not what is the way o
Spirit, nor how the bones do grow in the wo
of her that is with child; even ſo thou knoweſt
the work of God that maketh all, *Ec.* 11. 5.

7. Qui eſt remiſſus in ſuus opus, ſum frater diſperdens, 15. 19.

8. Tranſeo juxta ager piger, & juxta vinea homo demens; autem ecce totus tego carduus, & urtica tego ſuperficies is, & lapideus maceria is deſtruo, 24. 30, 31.

9. Multus pigritia contignatio attenuor, & demiſſio manus domus perſtillo, *Eccl.* 10. 18.

10. Pigritia injicio in altus ſopor, & ignavus anima eſurio, 19. 15.

11. Piger non aro propter hyems; idcirco mendico in æſtus, & habeo nil, 20. 4.

12. Ut acetum dens, & velut fumus oculus; ita ſum piger mittens ipſe, 10. 26.

Spirit.

1. Anima homo ſum lucerna Jehova, perveſtigans omnis genetrale venter, 20. 27.

2. Quis animadverto ſpiritus humanus, qui aſcendo ſurſum, & ſpiritus beſtia qui deſcendo deorſum ad terra? *Eccl.* 3. 21.

3. Quemadmodum ignoro qui ſum via ventus, nec quomodo os formor in u erus gravida; ita ignoro opus Deus qui creo omnis, *Eccl.* 11. 5.

4. There is no man that hath power of th
spirit to retain the *Spirit*; neither hath he powe
in the day of death, and there is no discharge
that war; neither shall wickedness deliver the
that are given to it, *Eccl.* 8. 8.

5. The *Spirit* of man will bear his infirmity
but a wounded *Spirit* who can bear? 18. 14.

6. By sorrow of heart the *Spirit* is broken, 1
13.

Stones.

1. Whoso removeth *Stones*, shall be hurt there
with; and he that cleaveth wood, shall be endan
gered thereby, *Eccl.* 10. 9.

Study.

1. Of making Books there is no end; an
much *study* is a weariness to the flesh, *Eccl.* 12. 1

Sun.

1. There is no new thing under the *Sun*, *Ec*
1. 9.

Strife.

1. The beginning of *strife* is, as when one le
teth out waters; therefore leave off contention b
fore it be medled with, 17. 14.

2. The churning of milk bringeth forth butte
and the wringing of the nose bringeth forth bloo
so the forcing of wrath bringeth forth *Strife*,
33.

3. H

4. Sum nullus homo qui dominor ſpiritus ut ontineo ſpiritus; neque habeo dominatio in dies ors,& ſum nullus miſſile in iſte prælium nec im- etas libero is qui ſum deditus is, *Eccl.* 8. 8.

5. Spiritus vir ſuſtento ſuus ægritudo, autem actus ſpiritus quis ſuſtento? 18. 14.
6. Dolor animus ſpiritus frangor, 15. 13.

Stones.

1. Qui amoveo lapis, dolore afficior is;& qui do lignum, periclitor is, *Eccl.* 10. 9.

Study.

1. Facio Liber ſum nullus finis;& multus lectio n fatigatio caro, *Eccl.* 12. 12.

Sun.

1. Nil novus ſub Sol, *Eccl.* 1. 9.

Strife.

1. Initium contentio ſum quaſi cum quis laxo a;quare deſero lis antequam agito, 17. 14.

2. Preſſura lac educo butyrum, & preſſura na- educo ſanguis; ita preſſura ira educo lis, 30.

3. He loveth tranſgreſſion, that loveth *ſtrife*; and he that exalteth his gate, ſeeketh deſtruction, 17. 19.

4. Where no wood is, the fire goeth out; ſo where there is no tale-bearer, the *ſtrife* ceaſeth, 26. 20.

5. A wrathful man ſtirreth up *ſtrife*; but he that is ſlow to anger, appeaſeth *ſtrife*, 15. 18.

6. He that paſſeth by and medleth with *ſtrife* that belongeth not to him, is like one that taketh a dog by the ears, 26. 17.

Surety.

1. Be not thou one of them that ſtrike hands, nor of them that are *Sureties* for debts: If thou haſt nothing to pay, why ſhould he take away thy bed from under thee? 22. 26, 27.

2. A man void of underſtanding ſtriketh hands, and becometh *ſurety* in the preſence of his friend, 17. 18.

3. Take his garment that is *ſurety* for a ſtranger, and take a pledge of him for a ſtrange woman, 20. 16.

4. My ſon if thou be *ſurety* for thy friend, thou haſt ſtricken thy hand with a ſtranger, thou art ſnared with the words of thy mouth, thou art taken with the words of thy mouth, 6. 1. 2.

5 He that is *ſurety* for a ſtranger, ſhall ſmart for it; and he that hateth *ſurety-ſhip*, is ſure, 11.

3. Diligo defectio qui diligo jurgium ; & qui
mplio ſuus janua quæro fractura, 17. 19.

4. Ubi nullus lignum ſum ignis extinguor ; ita
bi non ſum ſuſurro contentio ſileo, 26. 20.

5. Iracundus vir miſceo contentio ; autem qui
m tardus ad ira ſedo lis, 15. 18.

6. Qui tranſeo & excandeſco in lis qui pertinet
on ad ipſe, ſum ſimilis ille qui prehendo canis
uris, 26. 17.

Surety.

1. Ne ſum ex ille qui ferio manus, aut ex ille
ui ſum ſponſor pro debitum : ſi non ſum tu qui
ddo, quare accipio tuus cubile à tu ? 22. 26, 27.

2. Homo demens complodo manus, & fio ſpon-
r ante ſuus amicus, 17. 18.

3. Capio is veſtis qui ſpondeo pro extraneus, &
cipe pignus ab is pro alienus mulier, 20. 16.

4. Meus filius ſi ſpondeo pro tuus amicus, ſi
mplodo tuus manus cum extraneus; illaqueo ſer-
o tuus os capio ſermo tuus os, 6. 1, 2.

5. Qui ſpondeo pro extraneus confringor; au-
m qui odi ſponſio ſum ſecurus, 11, 15.

Tale-bearer.

1. A *Tale-bearer* revealeth ſecrets; but he th
is of a faithful ſpirit, concealeth the matter, 11.
2. The words of a *Tale-bearer* are as wound
and they go down into the innermoſt parts of t
belly, 18. 8.
3. He that goeth about as a *Tale-bearer*,
vealeth ſecrets; therefore meddle not with hi
that flattereth with his lips, 20. 19.

Thief.

1. Whoſo is partner with a *Thief*, hateth
own ſoul: he heareth curſing, and bewrayeth
not, 29. 24.

Thoughts.

1. The *thoughts* of fooliſhneſs is ſin, 24. 9.
2. The *thoughts* of the wicked are an abo
nation to the Lord; but the words of the pure
pleaſant words, 15. 26.
3. Commit thy works unto the Lord, and
thoughts ſhall be eſtabliſhed, 16. 3.

Tongue.

1. Death and life are in the power of
Tongue; they that love it ſhall eat the fruit th
of, 18. 21.
2. Whoſo keepeth his mouth and *tongue*, ke
eth his ſoul from trouble, 21. 23.

Tale-bearer.

1. Susurro revelo arcanum, at qui sum fidus animus tego res, 11. 13.

2. Verbum susurro sum ut vulnus,& descendo in penetrale venter, 18. 8.

3. Qui ambulo susurro revelo arcanum ; ergo commisceor ne cum ille qui adulor suus labium, 20. 19.

Thief.

1. Quicunque partior cum Fur, odi suus animus ; audio execratio at indico non, 29. 24.

Thoughts.

1. Cogitatio stultitia sum peccatum, 24. 9.

2. Cogitatio malus sum abominatio Jehova ; autem sermo mundus sum amænus sermo, 15. 26.

3. Devolvo tuum factum in Jehova,& tuus cogitatio stabilio, 16. 3.

Tongue.

1. Mors & vita sum in potestas lingua ; quique amo is comedo fructus is, 18. 21.

2. Qui observo suus os,& lingua conservo suus anima ab angustia, 21. 23.

3. Salu-

3. A wholſome *Tongue* is a Tree of life; but perverſneſs therein is a breach of the ſpirit, 15. 4.

4. A ſoft *Tongue* breaketh the bone, 25.15.

5. A vertuous woman openeth her mouth with wiſdom, and in her *Tongue* is the law of kindneſs, 31. 26.

6. There is that ſpeaketh like the piercing of a ſword; but the *Tongue* of the wiſe is health, 12. 18.

7. The North-wind driveth away rain; ſo doth an angry countenance a backbiting *Tongue*, 25. 23.

8. He that hath a perverſe *Tongue*, falleth into miſchief, 17. 20.

9. The *Tongue* of the juſt is as choice ſilver, 10. 20.

10. The *Tongue* of the wiſe uſeth knowledge aright; but the mouth of fools poureth out fooliſhneſs, 15. 2.

Tree.

1. If the *Tree* fall towards the South, or towards the North; in the place where the *Tree* falleth there it ſhall be, *Eccl.* 11. 3.

Truth.

1. My mouth ſhall ſpeak *Truth*; and wickedneſs is an abomination to my lips, 8. 7.

2. The lips of *Truth* ſhall be eſtabliſhed forever, 12. 19.

3. Buy

3. Salutifer lingua ſum arbor vita; autem perſitas in is ſum confractio ſpiritus, 15. 4.
4. Mollis lingua frango os, 25. 15.
5. Virtus præditus fæmina aperio ſuus os ſanter, & is lingua inſideo doctrina benignitas, . 26.
6. Sum qui pronuncio ſimilis transfoſſio gladi-; at lingua ſapiens ſum medicina, 12. 18.
7. Boreas diſpello pluvia; ita indignabundus ltus ſimulans lingua, 25. 23.
8. Qui ſum verſutus lingua incido in malum, 7. 20.
9. Lingua juſtus ſum velut lectiſſimus argentum, 0. 20.
10. Lingua ſapiens utor ſcientia bene: autem s ſtolidus eructo ſtultitia, 15. 2.

Tree.

1. Sive decido Arbor ad Meridies, ſive ad Aquilo, ubi Arbor cado ibi ſum futurus, *Eccl.* 11. 3.

Truth.

1. Meus palatum effero veritas; & improbitas um abominatio meus labium, 8. 7.
2. Labium veritas ſtabilio in æternum, 12. 19.

3. Cem-

3. Buy the *Truth*, and ſell it not; alſo wiſdom and inſtruction, and underſtanding, 23. 23.

Truſt.

1. *Truſt* in the Lord with all thy heart, and lean not to thine own underſtanding, 3. 5.

Vanity.

1. He that ſoweth iniquity, ſhall reap *Vanity* and the rod of his anger ſhall fail, 22. 8.

Violence.

1. Evil men eat the bread of wickedneſs, and drink the wine of *Violence*, 4. 17.

2. A man that doth *Violence* to the blood of any perſon, ſhall flee to the pit, let no man ſtay him, 28. 17.

3. The ſoul of the tranſgreſſor ſhall eat *Violence*, 13. 2.

4. A *Violent* man enticeth his neighbour, and leadeth him into the way that is not good, 16. 29.

Underſtanding.

1. Happy is the man that findeth Wiſdom, and the man that getteth *Underſtanding*, 3. 13.

2. Wiſdom is the principal thing, therefore get wiſdom; and with all thy gettings, get *Underſtanding*, 4. 7.

3. How much is it better to get wiſdom, then gold? and to get *Underſtanding*, rather to be choſen then ſilver? 16. 16.

3. Comparo, veritas ac vendo non, etiam ſapi-
tia, & eruditio & prudentia, 23. 23.

Truſt.

1. Confido in Jehova ex totus tuus animus, verò
nitor ne tuus intelligentia, 3. 5.

Vanity.

1. Qui ſemino iniquitas, meto vanitas, & virga
us furor deficio, 22. 8.

Violence.

1. Malus veſcor cibus improbitas, & bibo vi-
m violentia, 4. 17.

2. Homo qui exerceo violentia in ſanguis ho-
,fugio ad foveo, nequis ſuſtento is, 28. 17.

3. Anima perfidioſus comedo violentia, 13. 2.

4. Violentus vir pellicio ſuus proximus, & du-
is in via iniquus, 16. 29.

Underſtanding.

1. Beatus ſum homo qui conſequor ſapientia, &
mo qui obtineo intelligentia, 3. 13.

2. Sapientia ſum præcipuus res, ideo acquiro
ientia; & cum totus tuus acquiſitio acquiro
dentia, 4. 7.

3. Sum melior comparo ſapientia, quam aurum?
comparo prudentia, ſum optatior argentum?
16.

4. *Vnderſtanding* is a well of life to them th
have it; but the inſtruction of fools is folly, 1
22.

5. Good *underſtanding* giveth favour; but t
way of the tranſgreſſor is hard, 13. 15.

6. Diſcretion ſhall preſerve thee, *underſtand*
ſhall keep thee, 2. 11.

7. He that getteth wiſdom, loveth his own ſo
he that keepeth *underſtanding*, ſhall find goo
19. 8.

8. The man that wandereth out of the way
underſtanding, ſhall remain in the congregati
of the dead, 21. 16.

9. Say unto Wiſdom, thou art my Siſter,
call *underſtanding* thy kinſwoman, 7. 4.

10. There is no wiſdom, *underſtanding*,
counſel againſt the Lord, 21. 30.

Ungodly.

1. An *ungodly* man diggeth up evil, and in
lips there is a burning fire, 16 27.

Unjuſt.

1. He that by uſurie and *unjuſt* gain increa
his ſubſtanee, he ſhall gather it for him that
pity the poor, 28. 8.

2. An *unjuſt* man is an abomination to the
and he that is upright in his way, is an abom
tion to the wicked, 29. 27.

4. Intelligentia ſum ſcaturigo vita poſſidens ip-
e, at eruditio ſtultus ſum ſtultitia, 16. 22.

5. Rectus intelligentia do gratia; autem via
erfidia ſum aſper, 13. 15.

6. Solertia obſervo tu, intelligentia cuſtodio tu,
. 11.

7. Qui poſſideo ſapientia, diligo ſuus anima:
ui obſervo intelligentia conſequor bonum, 19. 8.

8. Homo qui aberro à via intelligentia, quieſco
cætus mortuus, 21. 16.

9. Dico ſapientia tu ſum meus ſoror, & voco
rudentia tuus affinis, 7. 4.

10. Sum nullus ſapientia, intelligentia, aut con-
lium adverſus Jehova, 21. 30.

Ungodly.

1. Nequam vir effodio malum, & is labium in-
deo adurens ignis, 16. 27.

Unjuſt.

1. Qui fænus & unjuſtus lucrum augeo ſuus
bſtantia, congrego is pro ille qui largior tenuis,
8. 8.

2. Iniquus vir ſum abominatio juſtus, & qui
m rectus in ſuus via, ſum abominatio improbus,
27.

Upright.

1. God hath made man *upright*, but they hav
ſought out many inventions, *Eccl.* 7. 29.

2. They that are of a froward heart, are a
abomination to the Lord; but ſuch as are *uprig*
in their way are his delight, 11. 20,

3. The highway of the *upright* is to depart fro
evil; but he that keepeth his way, preſerveth h
ſoul, 16. 17.

4. He that walketh in his *uprightneſs* feare
the Lord; but he that is perverſe in his ways, d
ſpiſeth him, 14. 2.

5. He that walketh *uprightly*, walketh ſurely
but he that perverteth his way, ſhall be know
10. 9.

6. The way of the Lord is ſtrength to the *u*
right; but deſtruction ſhall be to the workers
iniquity, 10 29.

7. The Lord layes up ſound wiſdom for t
righteous, he is a buckler to them that walk *u*
rightly, 2. 7.

8. A wicked man hardneth his face; but as
the *upright* he directeth his way, 21, 29.

9. Whoſo walketh *uprightly*, ſhall be ſave
but he that is perverſe in his ways, ſhall fal
once, 28. 18,

Upright.

1. Deus facio homo rectus; autem ipſe quæro lurimus ratiocinium, *Eccl.* 7. 29.

2. Qui ſum perverſus animus, ſum abominatio ehova; at qui ſum integer in ſuus via ſum ille blectatio, 11. 20.

3. Iter juſtus ſum recedo à malum, at qui cuodio ſuus via conſervo ſuus anima, 16. 17.

4. Qui ambulo in ſuus integritas revereor Jeova; verò qui ſum præfractus in ſuus via ſperno , 14. 2.

5. Qui ambulo integrè, ambulo ſecurè; autem ui perverto ſuus via innoteſco, 10. 9.

6. Via Jehova ſum robor integer, autem conitio ſum operans iniquitas, 10. 29.

7. Deus repono veritus ſapientia pro rectus, ſum utum ambulans integrè, 2. 7.

8. Improbus vir obfirmo ſuus facies; autem reus ipſe apto ſuus via, 21. 29.

9. Qui ambulo integrè ſervo; verò qui ſum rverſus in ſuus via cado ſubito, 28. 18.

Vow.

1. It is a ſnare to the man who devoureth that which is holy, and after *Vows* to make enquiry 20. 25.

Water.

1. Stoln *Waters* are ſweet, and bread eaten in ſecret is pleaſant, 9. 17.

Way.

1. There is a *way* that ſeemeth right to a man but the end thereof are the *wayes* of death, 14. 12

2. The *way* of the wicked is darkneſs, they know not at what they ſtumble, 4. 19.

3. The *way* of life is above to the wiſe, that they may depart from hell beneath, 15 24.

4. Hear thou my ſon, and be wiſe, and guide thy heart in the *way*, 23. 19.

5. Walk in the *way* of good men, and keep the paths of the righteous, 2. 20.

6. Mans goings are of the Lord, how can a man then underſtand his own *way*? 20. 24.

7. In all thy *wayes* acknowledge him, and he ſhall direct thy paths, 3. 6.

8. Ponder the path of thy feet, and let all thy *wayes* be eſtabliſhed, 4. 26.

9. The Lord keepeth the paths of judgment and preſerveth the *way* of the Saints, 2. 8.

10. The

Vow.

1. Sum tendicula homo, deglutio ſacer, & poſt otum inquiro, 20. 25.

Water.

1. Aqua furtivus ſum ſuavis, & cibus comeſtus n latebræ ſum amænus, 9. 17.

Way.

1. Sum via qui videor rectus homo, ſed finis is um via mors, 14. 12.

2. Via improbus ſum caligo, neſcio in quis im- ingo, 4. 19.

3. Iter vita ſum ſurſum intelligens, ut recedo à epulchrum deorſum, 15. 24.

4. Auſculto jam meus filius & ſapio, ac dirigo uus animus in via, 23. 19.

5. Ambulo per via bonus, & obſervo iter juſtus, . 20.

6. Vir greſſus ſum à Jehova, quomodo poſſum omo ergo intelligo ſuus via? 20. 24.

7. In omnis tuus via agnoſco is, & ipſe dirigo uus iter, 3. 6.

8. Expendo orbita tuus pes, & omnis tuus via abilio, 4. 26.

9. Deus cuſtodia iter jus, & conſervo via ſan- tus, 2. 8.

10. There be three things which are too wonderful for me, yea four which I know not; The *way* of an Eagle in the air; the way of a Serpent upon a rock; the way of a Ship in the midst of the Sea; and the *way* of a Man with a Maid, 30. 18, 19.

Wander.

1. As a Bird that *wandereth* from her Nest, so is a man that *wandereth* from his place, 27. 8.

Wealth.

1. *Wealth* gotten by vanity, shall be diminished; but he that gathereth by labour, shall increase, 13. 11.

2. Every man to whom God hath given riches and *wealth*, and hath given him power to eat thereof, and to take his portion, and to rejoyce in his labour; this is the gift of God, *Eccl.* 5. 19.

Water.

1. Drink *water* out of thine own Cistern, and running *waters* out of thine own Well 5. 15.

2. Let thy fountains be dispersed abroad, and rivers of *waters* in the streets; let them only be thy own, and not strangers with thee, 5. 16, 17.

3. The words of a mans mouth are as deep *waters*, and the well-springs of wisdom like a flowing brook, 18. 4.

10. Sum tres qui ſum nimis occultus, ego imo quatuor qui novi non; via Aquila in Cœlum; via Serpens in rupes; via Navis in medium Mare; & via Vir cum Virgo, 30. 18, 19.

Wander.

1. Ut Avicula qui erro avidus ſuus, ita ſum vir qui erro à locus ſuus, 27. 8.

Wealth.

1. Subſtantia acquiſitus ex vanitas diminuo; autem qui congrego manus augeo, 13. 11.

2. Homo quicunque Deus do divitiæ, & facultas, & facio copia comedo ex ille, & percipio ſuus pars, ac lætor de ſuus labor; hic ſum donum Deus, *Eccl.* 5. 19.

Water.

1. Bibo aqua è tuus ciſterna, & fluentum è tuus puteus, 5. 15.

2. Tuus fons ſpargo paſſim, & rivus aqua in platea; ſum tantum tuus, ac non extraneus cum tu, 5. 16, 17.

3. Verbum humanus os ſum velut profundus aqua, & ſcaturigo ſapientia ſimilis eructans torrens, 18. 4.

4. Caſt thy bread upon the *Waters*, for thou ſhalt find it after many dayes, *Eccl.* 11. 1.

Weight.

1. Divers *weights* and divers meaſures, both of them are alike abomination to the Lord, 20. 10.

2. Divers *Weights* are an abomination to the Lord, and a falſe ballance is not good, 20. 23.

3. A juſt *Weight* and ballance are the Lords, and all the *weights* of the bag are his work, 16. 11.

4. A falſe ballance is an abomination to the Lord; but a juſt *Weight* is his delight, 11. 1.

Wicked.

1. Be not overmuch *wicked*, neither be thou fooliſh; why ſhouldeſt thou die before thy time? *Eccl.* 7. 17.

2. Enter not into the path of the *wicked*, and go not in the way of evil men, 4. 14.

3. When the *wicked* cometh, then cometh alſo contempt, and with ignominy reproach, 18. 3.

4. There ſhall no evil happen to the juſt; but the *Wicked* ſhall be filled with miſchief, 12. 21.

5. The ſoul of the *wicked* deſireth evil, his neighbour findeth no favour in his eyes, 21. 10.

6. His own iniquities ſhall take the *wicked* himſelf, and he ſhall be holden with the cords of his ſins, 5. 22.

7. Fret not thy ſelf becauſe of evil men, neither be thou envious at the *Wicked*, 24. 19.

4. Projicio tuus panis in aqua, nam invenio is poſt multus dies, *Eccl.* 11. 1.

Weight.

1. Diverſus pondus, & diverſus menſura, uterque ſum æque abominatio Jehova, 20. 10.

2. Diverſus pondus ſum abominatio Jehova, & doloſus lanx non ſub bonus, 20. 23.

3. Juſtus trutina & bilanx ſum Jehova, & omnis pondus loculus ſum is opus, 16. 11.

4 Doloſus bilanx ſum abominatio Jehova; verò integer pondus ſum is delectatio, 11. 1.

Wicked.

1. Sum ne nimium improbus, neque ſum ſtolidus; quare morior ante tempus, *Eccl.* 7. 17.

2. Ingredior ne iter improbus, neque incedo per via malus, 4. 14.

3. Improbus adveniens advenio, etiam contemptus, & cum ignominia probrum, 18. 3.

4. Nullus moleſtia evenio juſtus; autem improbus impleo malum, 12. 21.

5. Animus improbus deſidero malum, ipſe proximus invenio non gratia in is oculus, 21. 10.

6. Suus iniquitas capio improbus ipſe, & teneo funis ſuus peccatum, 5. 22.

7. Succenſeo ne propter maleficus, neque invideo improbus, 24. 19.

8. I saw the *wicked* buried, who had come and gone from the place of the holy, and they were forgotten in the City when they had so done: this is also vanity, *Eccl.* 8. 10.

9. The Lord hath made all things for himself, even the *wicked* for the day of evil, 16. 4.

10. There shall be no reward to the evil man; the candle of the *wicked* shall be put out, 24. 20.

11. A good man obtaineth favour of the Lord; but a man of *wicked* devices shall he condemn, 12. 2.

12. Be not afraid of sudden fear, nor of the desolation of the *wicked*, when it cometh, 3. 25.

13. The *wicked* shall be cut off from the earth, and the transgressor shall be rooted out of it, 2. 22.

Wife.

1 House and riches are the inheritance of fathers; and a prudent *Wife* is from the Lord, 19. 14.

2. Whoso findeth a *Wife*, findeth a good thing, and obtaineth favour of the Lord, 18. 22.

3. Let thy fountain be blessed, rejoyce in the *Wife* of thy youth, 5. 18,

4. Live joyfully with thy *Wife* whom thou lovest, all the days of the life of thy vanity, which God hath given thee under the Sun; for that is thy portion in this life, and in thy labour which thou takest under the Sun, Ec. 9 9.

5. A

8. Vidi improbus ſepultus, qui decedo, & abeo locus ſanctus, & ſum oblivioni traditus in civitas cum ita facio : hic etiam ſum vanitas, *Eccl.* 8. 10.

9. Jehova operor omnis propter ſui, etiam improbus ad dies malum, 16. 4.

10. Sum nullus merces malus ; lucerna improbus extinguo, 24. 20.

11. Bonus adipiſcor benevolentia à Jehova; at vir ſceleratus machinatio condemno, 12. 2.

12. Ne timeo à repentinus pavor, nec à vaſtatio improbus quum advenio, 3 25.

13. Improbus excindo è terra, & perfidus avello ex is, 2. 22.

Wife.

1. Domus & divitia ſum poſſeſſio pater, autem intelligens uxor ſum à Jehova, 19. 14.

2. Qui conſequor uxor conſequor bonus, & acquiro benevolentia à Jehova, 18. 22.

3. Tuus ſcaturigo ſum benedictus, lætor de uxor tuus adoleſcentia, 5. 18.

4. Vivo jucundè cum uxor qui amo, omnis dies vita tuus vanitas, qui do tu ſub Sol ; nam ille ſum tuus pars in hic vita, & in tuus labor qui ſubeo ſub Sol, *Eccl.* 9 9.

5. Stolidus

5. A fooliſh ſon is the calamity of his father; and the contentions of a *Wife* are a continual dropping, 19. 13.

Wind.

1. What profit hath he that hath laboured for the *Wind*? *Eccl.* 5. 16.

2. He that obſerveth the *Wind*, ſhall not ſow and he that regardeth the clouds, ſhall not reap. *Eccl.* 11. 4.

Wine.

1. *Wine* is a mocker, ſtrong drink is raging and whoſoever is deceived thereby, is not wiſe 20. 1.

2. Who hath woe? who hath ſorrow? who hath contentions? who hath babling? who hath wounds? who hath redneſs of eyes? They that tarry long at the *Wine*, they that go to ſeek mixt *Wine*, 23. 29, 30.

3. Look not thou upon the *Wine* when it is red when it giveth its colour in the cup, when it moveth it ſelf aright. At laſt it biteth like a Serpent and ſtingeth like an Adder. Thine eyes ſhall behold ſtrange women, and thy heart ſhall utter perverſe things, 23 31, 32, 33.

4. Give ſtrong drink unto him that is ready to periſh, and *Wine* unto thoſe that be of heavy hearts Let him drink, and forget his poverty, and remember his miſery no more, 31. 6, 7.

5. Stolidus filius ſum calamitas pater, & jurgi-
m uxor ſum continuus ſtilla, 19. 13.

Wind.

1. Quis emolumentum ſum is qui laboro pro
entus? *Eccl.* 5. 16.

2. Qui obſervo ventus, non ſemino; & qui re-
ſpicio nubes, non meto, *Eccl.* 11. 4.

Wine.

1. Vinum ſum deriſor inebrians, potus ſum tu-
multuoſus; quiſquis oberro in is non ſapio, 20. 1.

2 Quis ſum calamitas? quis dolor? quis ſum
ontentio? quis ſum loquacitas? quis ſum vulnus?
uis ſum rubor oculus? Quis immoror diu apud
inum, qui eo ad inveſtigo miſtus vinum, 23. 29,
0.

3. Reſpicio ne in vinum quum rubeſco, quum
xhibeo ſuus color in poculum, quum moveo ſui
ecte. Tandem mordeo velut Serpens, & pungo ut
æmorrhous. Tuus oculus reſpicio alienus mulier,
& tuus animus eloquor perverſus, 23. 31, 32.

4. Do inebrians potus periturus, & vinum ille
qui ſum amarus animus bibo, & obliviſcor ſuus
aupertas, & recordor ſuus moleſtia non amplius,
1. 6, 7.

Wiſe.

1. Bow down thine ears, and hear the word of the *Wiſe*, and apply thy heart to wiſdom, 2 17.

2. My ſon, if thy heart be *wiſe*, my heart ſha rejoyce, even mine, 23. 15.

3. A *wiſe* man will hear, and encreaſe learning and a man of underſtanding ſhall attain to wi counſels, 1. 5.

4. In the multitude of words there wanteth n ſin; but he that refraineth his lips is *wiſe*, 10. 19.

5. The heart of the *wiſe* teacheth his mouth and addeth learning to his lips, 16. 23.

6. There is treaſure to be deſired, and oil in th dwelling-place of the *wiſe*; but a fooliſh ma ſpendeth it up, 21. 20.

7. Theſe things alſo belong to the *wiſe*; It not good to have reſpect of perſons in judgmen 24. 23.

8. The words of the *wiſe* are as goads, and a nails faſtned by the maſters of Aſſemblies, whic are given from one ſhepherd, *Eccl.* 12. 11.

9. There be four things that be little upon th earth, but they are exceeding *wiſe*, the Ants, th Conyes, the Locuſts, and the Spiders, 30. 24.

10. Go to the Ant thou ſluggard, conſider he ways and be *wiſe*, 6. 6.

Wiſe.

1. Inclino tuus auris, & auſculto verbum ſapi-
s, & adhibeo tuus animus ad ſcientia, 22. 17.

2. Meus filius, ſi tuus animus ſapio, meus ani-
us, lætor inquam meus, 23. 15.

3. Sapiens audio & adjicio diſciplina, & intel-
gens comparo induſtrius conſilium, 1. 5.

4. Multitudo verbum abſum non peccatum, ſed
i cohibeo ſuus labium, ſum ſapiens 10. 19.

5. Animus ſapiens moderor ſuos os, & addo
ſciplina ſuus labium, 16. 23.

6. Sum theſaurus deſideratiſſimus, & oleum in
bitaculum ſapiens; autem ſtolidus homo abſor-
o ille, 21. 20.

7. Hic etiam pertinet ad ſapiens; non ſum
nus agnoſco perſona in judicium, 24. 23.

8. Verbum ſapiens ſum inſtar aculeus, & clavus
ixus ab autor collectio, qui ſum datus ab unus
ſtor, *Eccl.* 12. 11.

9. Sum quatuor qui ſum parvus in terra, tamen
valde ſapiens, Formica, Cuniculus, Locuſta, &
anea, 30. 24.

10. Abeo ad formica Opiger, aſpicio is via, &
io, 6. 6.

11. If a *wise* man contendeth with a foolish man, whether he rage or laugh there is no rest, 29. 9.

Wisdom.

1. I *Wisdom* dwell with prudence, and find out knowledg of witty inventions, 8 12.

2. *Wisdom* is better than rubies; and all things that may be desired, are not to be compared to it, 8. 11.

3. *Wisdom* is better than weapons of war; but one sinner destroyeth much good, *Eccl.* 9. 18.

4. *Wisdom* is better than strength; nevertheless the poor mans *wisdom* is despised, and his words are not heard, *Eccl.* 9. 16.

5. *Wisdom* strengthneth the wise, more than ten mighty men who are in the City, *Eccl.* 7. 19.

6. *Wisdom* is too high for a fool, he openeth not his mouth in the gate, 24. 7.

7. He that handleth a matter *wisely*, shall find good; and whoso trusteth in the Lord, happy is he, 16. 20.

8. Through desire, a man having separated himself, seeketh and intermedleth with all *wisdom*, 18. 18.

9. Say not thou, What is the cause that the former days were better than these? for thou dost not enquire *wisely* concerning this, *Eccl.* 7. 10.

11. Si ſapiens contendo cum ſtolidus, ſive commoveor, ſive rideo tamen nullus ſum quies, 29 9.

Wiſdom.

1. Ego ſapientia habito cum prudentia, & invenio ſcientia ſummus ſolertia, 8. 12.

2. Sapientia ſum melior carbunculus, & omnis qui poſſum deſidero non ſum æquandus is, 8. 11.

3. Sapientia ſum melior arma bellum, vero unus peccatum perdo multus bonum, *Eccl.* 9. 18.

4. Sapientia ſum melior robor; nihil ominus ſapientia indigus deſpicio, & is verbum non audio, *Eccl.* 9. 16.

5. Sapientia corroboro ſapiens magis, quum decem dominator qui ſum in civitas, *Eccl.* 7. 19.

6. Sapientia ſum nimis altus ſtultus, non operio [illegible]us os in porta, 24. 7.

7. Qui tracto res ſapienter conſequor bonum, qui confido Jehova beatus ſum ille, 16. 20.

[illegible]d deſiderium ſeparatus, quæro & intermiſ[illegible]o ſe in omnis ſapientia, 18. 18.

9. Ne dico, quis ſum cauſa, quare prior dies ſum melior iſte? nam non rogo ſapienter de hic, *Eccl.* 10.

10. In much *Wiſdom* is much grief, and he tha encreaſeth kuowledg, encreaſeth ſorrow, *Ec.* 1. 18

Witneſs.

1. The Lord hates a falſe *witneſs*, that ſpaket lies, 6. 19.

2. A faithful *witneſs* will not lye; but a fal *witneſs* will utter lies, 14. 5.

3. A falſe *witneſs* ſhall not be unpuniſhed; an he that ſpeaketh lies ſhall not eſcape, 19. 5.

4. A falſe *witneſs* ſhall periſh; but a man th heareth, ſpeaketh conſtantly, 21. 8.

5. A man that beareth falſe *witneſs* againſt h neighbour, is a maul, and a ſword, and a ſharp a row, 25. 18.

6. A true *witneſs* delivereth ſouls; but a d ceitful one ſpeaketh lies, 14 25.

7. An ungodly *witneſs* ſcorneth judgment; a the mouth of the wicked devoureth iniquity, 28.

8. Be not *witneſs* againſt thy neighbour wit out cauſe; and deceive not with thy lips, 24. 28

Woman.

1. A fooliſh *VVoman* is clamorous and ſimp and knoweth nothing, 9. 13.

2. The lips of a ſtrange *VVoman* drop as an h ney comb, her mouth is ſmoother than oil; but h end is bitter as wormwood, ſharp as a two-edge ſword, her feet go down to death, her ſteps ta hold on hell, 5. 3, 4, 5.

3. W

10. Multus ſapientia inſum multus indignatio; qui augeo ſcientia, augeo dolor, *Eccl.* 1. 18.

Witneſs.

1. Jehova odi falſus teſtis conflans mendacium, 19.

2. Fidus teſtis non mentior; autem falſus teſtis flo mendacium, 14. 5.

3. Falſus teſtis non ſum impunis; qui loquor endacium non evado, 19. 5.

4 Mendax teſtis pereo, autem vir qui auſculto quor in æternum, 21. 28.

5. Vir qui teſtor falſus teſtimonium contra ſuus roximus, ſum marculus, & gladius, & acutus ſaitta, 25. 18.

6 Verax teſtis libero anima; autem doloſus onflo mendacium, 14. 25.

7. Nequam teſtis derideo jus, & os abſorbeo iniquitas, 19. 28.

8 Ne ſum teſtis contra tuus proximus temere; nec deciperio tuus labium, 24. 28.

Woman.

1. Stolidus mulier ſum ſtrepitus, & fatuus, & novi nihil, 9. 13.

2. Labium extraneus mulier ſtillo tanquam favus is palatum, ſum mollior oleum; attamen is finis ſum amarus ut abſinthium, acutus ut bipennis gladius; ille pes deſcendo ad mors, is greſſus apprehendo ſepulchrum, 5. 3, 4, 5.

3. Wiſdom will deliver thee from a ſtrange Wo*man*, the ſtranger t at flattereth with her words which forſaketh the guide of her youth, and for getteth the covenant of her God: for her houſe en clineth unto death, and her paths unto the dead 2. 16, 17, 18.

4. Remove thy way far from the ſtrange *Wo*man, and come not near the door of her houſe leſt thou give thine honour unto others, and th years to the cruel; leſt ſtrangers be filled with th wealth, and thy labours be in the houſe of a ſtran ger; and thou mourn at the laſt when thy fleſ and body are conſumed; and ſay, how have I ha ted inſtruction, *&c.* 5. 9, 10, 11, 12.

5. For three things the earth is diſquieted, an for four it cannot bear; for a ſervant when h reigneth, and a fool when he is filled with mea for an odious *Woman* when ſhe is married, and a hand-maid that is heir to her miſtreſs, 30. 2 22, 23.

6. I find more bitter than death, the *Woma* whoſe heart is ſnares and nets, and her hands a bands; whoſo pleaſeth God, ſhall eſcape from her but the ſinner ſhall be taken by her, *Eccl.* 7. 26

7. The mouth of a ſtrange *Woman* is a dee pit; he that is abhorred of the Lord, ſhall fa therein, 22. 14.

8. Give not thy ſtrength to *Women*, nor th wayes to that which deſtroyeth Kings, 31. 3.

3. Eripio tu ab extraneus mulier, ab alienigena
i blandior ſuus dictum; qui derelinquo dux ſu-
adoleſcentia, & obliviſcor fœdus ſuus Deus:
m is domus propendo ad mors, & is orbita ad
ortuus, 2. 16, 17, 18.

4. Facio tuus iter procul ab extraneus mulier,
ne appropinquo oſtiu n ille domus; ne cedo tu-
s decor alius, & tuus annus crudelis; ne extrane-
s ſatior tuus facultas, & tuus labor ſum in domus
ienus, tu que gemo tandem cum tuus caro & cor-
us conſumo, ac dico quomodo odi eruditio, &c.
9, 10, 11, 12.

5. Sub tres terra commoveo imo, ſub quatuor
ui non poſſum fero; ſub ſervus quum regno, &
ultus quum ſaturo cibus; ſub exoſus mulier
uum marito, & ſub ancilla qui ſum hæres ſuus he-
a, 30. 20, 21, 22, 23.

6. Invenio amarior mors, fæmina qui animus
um rete & plagæ, & ille manus ut vinculum; quiſ-
quis placeo Deus, liberor ab is; vero peccator capi-
r ab is *Eccl.* 7. 26.

7. Os extraneo ſum profundus foſſa; qui ſum
bominandus Jehova corruo in ille, 22. 14.

8. Ne dedo tuus robor fæmina nec tuus via ille
qui deleo rex, 31. 3.

9. Why wilt thou, my Son, be raviſht with ſtrange *VVoman*, and embrace the boſom of a ſtranger? for the wayes of a man are before the eyes of the Lord, and he pondereth all his goings, 20, 21.

10. Keep the commandment, and it will keep thee from the evil *Woman*, from the flattery of the tongue of a ſtrange *Woman*: luſt not after her beauty in thine heart, neither let her take thee with her eye-lids, 6. 24, 25.

11. As a Jewel of Gold in a Swines Snout; ſo is a fair *Woman* without diſcretion, 11. 22.

12. A virtuous *Woman* is a Crown to her husband; but ſhe that maketh aſhamed, is as rottenneſs to his bones, 12. 4.

13. Every wiſe *Woman* buildeth her houſe, but a fooliſh *Woman* pulleth it down with her hands 14. 1.

14. It is better to dwell in the corner of a houſe top, than with a brawling *Woman* in a wide houſe 25. 24.

15. It is better to dwell in the wilderneſs, than with a contentious and angry *Woman*, 21. 19.

16. Who can find a vertuous *Woman*, for her price is above Rubies, 31. 10.

17. One man among a thouſand have I found, but a *Woman* among all theſe have I not found *Eccl.* 7. 28.

18. Favo

9. Quare tu meus filius oblector extraneus mulier, & amplector pectus aliena ; nam via homo coram oculus Jehova, & expendo omnis is orbita, 5. 20, 21.

10. Observo præceptum, & servo tu à maleficus mulier, à blanditia lingua aliena : desidero ne is pulchritudo in tuus animus, neque capio tu suus palpebra, 6. 24, 25.

11. Ut monile aureus in porcus rostrum ; ita sum pulcher mulier sine prudentia, 11. 22.

12. Strenuus uxor sum corona suus maritus ; sed qui pudefacio sum tanquam putredo ille os, 12. 4.

13. Quisque sapiens fæmina ædifico suus domus ; autem stultus fæmina destruo is suus manus, 14. 1.

14. Sum melior habito in angulus tectum, quam cum contentiosus mulier in communis domus, 25. 24.

15. Sum melior habito in desertum, quam cum contentiosus & indignabundus mulier, 21. 19.

16. Quis invenio strenuus fæmina, nam is pretium supero carbunculus, 31. 10.

17. Unus homo inter mille invenio, at fæmina inter omnis iste non invenio, *Eccl.* 7. 28.

18. Gratia

18. Favour is deceitful, and beauty is vain; bu a *VVoman* that feareth the Lord, ſhe ſhall be prai ſed. Give her of the fruit of her hands, and let he own works praiſe her in the Gate, 31. 30, 31.

19. Whoſo hideth the contentious *VVoman* hideth the wind; and the oyntment of his righ hand which bewrayeth it ſelf, 27. 16.

Word.

1. Heavineſs in the heart of man maketh i ſtoop; but a good *VVord* maketh it glad, 12. 25.

2. Pleaſant *words* are as the hony-comb, ſweet to the ſoul, and health to the bones, 16. 24.

3. A *word* fitly ſpoken, is li.e Apples of Gold in Pictures of Silver, 25. 11.

Wrath.

1. A man of great *wrath* ſhall ſuffer puniſh- ment; for if thou deliver him, yet thou muſt do it again, 19. 19.

THE END.

18. Gratia ſum fallax & pulchritudo ſum va-
us; at mulier qui reveror Jehova, ipſe laudo.
o is de fructus is manus, & proprius factum
udo is in porta, 31, 30, 31.
19. Quicunque abſcondo litigioſus mulier, ab-
ondo ventus; & unguentum dexter ipſe qui pro-
o ſeſe, 27. 16.

Word.

1. Anxietas inanimus vir deprimo ille; autem
onus verbum lætifico ille, 12. 25.
2. Amænus ſermo ſum ut mel favus, dulcis ani-
na, & ſalus os, 16. 24.
3. Verbum commodè dictus, ſum ſimilis malum
ureus in tabula argenteus, 25. 11.

Wrath.

1. Homo iracundus ſubeo pæna; enim ſi dimit-
o is, tamen multo amplius, 19. 19.

FINIS.